

The Methodist Woman

A new year is at hand. One cannot tell what it will bring. If it brings peace how thankful we will be. Meanwhile I feel we may all find a message of encouragement in these lines:

I said to a man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown," and he replied, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way." So I went forth, and finding the Hand of God, trod gladly into the night.

And He led me towards the hills and the breaking of day in the lone East.

— 1939 Christmas Broadcast, King George VI.



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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

Items OF INTEREST...

Officers Re-Elected at Chautauqua

Mrs. J. F. Rentz, Newcastle, Pennsylvania, was re-elected chairman of the Board of Directors for the two Methodist Homes at Chautauqua, New York, recently. Other officers, also re-elected, include: Mrs. George Wilcox, Ashville, vice-chairman; Mrs. Clarence Lindstrom, Jamestown, secretary, and Mrs. L. A. Babcock, Cattaraugus, all in New York state.

Fenton Memorial Deaconess Home was given and endowed in 1917 by James Fenton, Buffalo box manufacturer, in memory of his mother. The Methodist Missionary Home was established by the former Woman's Home Missionary Society in 1923. Both homes recently redecorated and improved, have been operated by their hostesses under the supervision of Miss Emma Burris, executive secretary of Social Welfare and Medical Work of the Home Department of the Woman's Division.

Inter-Cultural Missionary Prayer

Miss Joy deLeon, R.N., of Madison, Wisconsin, now serving as a nurse in The Methodist Church's Sanatorio Palmore, in Chihuahua, Mexico, has composed an "International Prayer" that is attracting wide attention in missionary circles. The prayer is:

"God grant that I may have the Latin love of beauty, the African sense of the ridiculous, the Indian mysticism, the Jewish faith, the American know-how, the European know-why, the Greek moderation, and the Christian love. Amen."

From Attic to Cellar

According to Josephine Mathers Cook, the Woman's Society of the First Methodist Church, Rock Island, Illinois, recently conducted a most satisfactory "Attic-to-Cellar" sale. All the circles united to make it a success. Each booth had a chairman and committee.

The project was a year in the making. Attics were ransacked, closets raided, and cellars searched. All articles were sent to the church months ahead of the sale. Everything was put in good condition. Hats were retrimmed, clothes cleaned, and shoes shined. The men of the church repaired electric toasters, irons, lamps, and even an automatic washer.

The "this-and-that" booth was filled with everything from books to old Christmas decorations. Old glass, china, and bric-a-brac lined the shelves of the antique booth.

Doughnuts, cookies, and coffee helped rejuvenate the customers when they

wearied of shopping. The first-day sale was reserved for members and the other three days were open to the public.

The general chairman said, "We had a new experience in fellowship which was more valuable in many ways than the financial success of the sale." The sum realized was \$2,226.58.

Paper Stretching

Paper stretching is one of the remunerative projects of the First Methodist Church, of Sioux City, Iowa. As explained by Miss Edna J. Stauffer, this means that discarded newspapers are opened and stretched to full length, keeping the edges together. Half sheets and comics are stretched separately. When the pile is three inches high, it is tied around the center with heavy twine and folded once again to the size of ordinary newspaper and tied again securely. About a ton of paper is stretched every month. Fifteen ladies meet about twice a month for this work. The church has been selling this paper to the wholesale florists for about ten years. Last year about \$500 was realized.

Mission Tour

A group of twenty-five women from the Woman's Societies of Christian Service of Fort Atkinson, Wisconsin, and nearby churches chartered a bus and went on a mission tour for one week last spring. The main stops were at projects in Nashville and Pittman Center, Tennessee, two projects in Asheville, North Carolina, and Sue Bennett College in London, Kentucky.

In reporting the tour, Mrs. William Lalk wrote: "We learned about the wonderful work being done in these home mission projects and met the fine, capable persons in charge. We feel much closer to these institutions since we saw what is actually done with our missionary dollars. We highly recommend such a trip."

Another Mission Tour

Last October fifty women from Lincoln District, Nebraska Conference chartered two busses to visit the Omaha City Mission Society. This agency, supported in part by the Nebraska Conference Woman's Society, sponsors work in three areas: extension work in Hilltop Homes, the Neighborhood House, and Wesley House which was dedicated on October 4, 1959.

The group also visited Methodism's Crowell Home in Blair, Nebraska and Camp Fontonella, a new Methodist Camp for the youth of eastern Nebraska.

The district president, Mrs. John

Hossack reported that the day was most informative and full of friendly fun.

Overseas Guests

Ten Methodist women from overseas who are leaders in the church in their own countries have been invited by the Department of Work in Foreign Fields of the Woman's Division to spend the first months of 1960 in the United States. They come from Korea, Japan, the Philippines, Malaya, India, Portuguese East Africa, Denmark, Chile, and Peru and will arrive in January when they will be guests at the Annual Meeting of the Board of Missions at Buck Hill Falls, Pennsylvania in January.

After visits to the United Nations, Washington, D. C., and the Methodist Boards and Agencies in Nashville, Tennessee each one will follow a plan of visits and activities in line with her special work and interests. They will all be members of the Interfield Consultation on Foreign work to be held at Epworth By-the-Sea in Georgia beginning March 26 and will attend the sessions of the General Conference in Denver before returning to their homes in May.

From Parson to Person

Last summer a minister attended the School of Missions at Lakeview, Texas, with his wife, the local Secretary of Missionary Education. He reported his reaction:

Attending the School of Missions at Lakeview is a great treat any time. It made me more aware of a great tradition occurring in America. Nearly 500 attended this week-long conference. There were only two or three men taking courses of study. I was the only man in a group of sixty studying the United Nations. Stop and think about this for a moment.

A study of society will show that in the past, while the husbands sat about the "halls of learning," the women took care of household chores. Women were not well informed about problems of foreign trade, oil, water conservation, disarmament and national security. Women who are well informed prepared and read reports on these subjects.

Where are we headed? When do men start studying such affairs? If you think men are informed on such a thing, you are wrong. Most modern men have opinions, but few of us have taken time really to explore the field and facts.

A social revolution is occurring, men! Whether good or bad, women are preparing to take over the helm of government and I dare say, business, too, if the course doesn't change. The men of The Methodist Church need to start a program of study so they will be capable of assuming leadership in modern world affairs.

The Year Ahead

by

PEARL BOYER

a new year's meditation

WHENEVER we approach a New Year we are reminded of the Roman god Janus, for whom the first month is named. Janus had two faces, one looking back upon the departing year and one beholding the approaching year. It is always with mixed emotions that we look back over a year: the sadness of endings and partings, and the gladness of happy memories and lessons learned. Also it is with mixed emotions that we look ahead: a feeling of uncertainty of untried ways, and the challenge and thrill of new adventures and opportunities.

What shall we find in this New Year? Of course, we cannot foretell the future, but we may be fairly certain of a few general things.

We shall find changes. Life is a moving adventure. The whole world has altered in a year's time. I am a different person from the one I was twelve months ago.

We shall find difficulties and problems, especially if we travel the Christian way. The world does not live by His standards of self-giving love; we are filled with self. "The gate is narrow and the way is hard that leads to life," yet there is no easier way. There are bound to be "tumults without, within."

We shall find loneliness. Although many people travel this selfsame way and although we may be often in the company of kindred spirits, yet each one must make his own choices, take his own steps, and go on his journey alone. Remember:

"Jesus walked this lonesome valley,
He had to walk it by Himself,
Oh, nobody else could walk it for Him,
He had to walk it by Himself."

We shall find growth and progress. As long as life continues we have a summons and a chance to grow. If we go with eyes, ears, mind, and heart open and alert, we should be nearer our goal at the end of another year.

We shall find joy. The deep, quiet trust that comes from daily companionship with the Presence will be ours, and a growing oneness with our brothers and sisters in Christian fellowship.

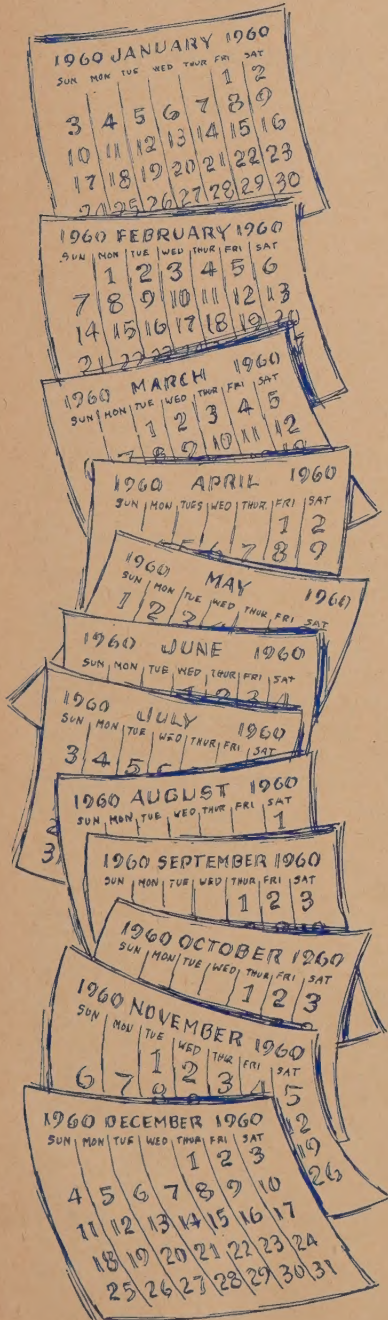
We shall find also the joy of service. As we walk with the men, women, young people, and children along the way of the New Year we will discover numerous needs and countless opportunities for simple, kindly thoughtfulness and understanding love, and "as you did it to one of the least of these my brethren, you did it to me."

Two reminders may help as we start. We live but one day at a time.

"Lift all your burdens as they come, not try
To weight the present with the by and by;
One step and then another, take your way—
Live by the day."

"Yesterday was mine, but is God's. Tomorrow
is God's but will be mine." I will live today
the best I can.

We can live each day with God, make the path of that day His way, and depend upon Him for guidance, patience, and strength.



Finding Eternal Values



by

FRANCES S. FULTON

• The start of the big adventure.

ONE hot July morning twenty-three students from the Christian Studies Department of Ewha University started out from Seoul, Korea, on an adventure. A real adventure it was for most of them, especially the city girls to whom the country was an unknown land full of discomforts and dangers. All day they rode slow and crowded trains and even more crowded busses (when you can see daylight through a Korean bus it is only half full). Then they continued by foot and ferry, until at last, two by two, they found their villages.

The teams had similar experiences. Church people took them to the room prepared for them. Weary but excited, they prepared their evening rice, surrounded by curious villagers and inquisitive children. Why should young girls, educated ones at that, leave the capital city of Seoul to come to their remote village?

The next morning the answer was apparent. They had come to work. On the recommendation of Meth-

odist pastors and district superintendents, these villages had been selected as places to aid a small group of Christians struggling to get along. Some had a simple church building; many met in a rented room or a private home. Some were visited now and then by a lay evangelist. Not one had a trained, or even partially trained pastor, for in Korea the rapid growth of the church has long since outdistanced the supply of trained clergy. All these places had asked for help and were willing to supply a place for summer workers to live. The girls would not be really alone; they would be working with their fellow Christians.

The first project was a vacation Bible school for the village children with stories, handwork, games, and songs, all on the theme, "Learning About Jesus." Each group started with twenty or more children, and by the end of eleven days they had eighty or ninety, or every child within walking distance. Jolly, shouting extroverts, shy little girls,

"bad boys," too, all were invited to the Bible school.

There was little five-year-old Peh Li. A bad boy, he was stupid, too. At least everyone thought so. He never learned anything, no matter how often or loudly you told him. But in this school no one shouted at him. He listened carefully in order not to miss anything. Instead of scolding him, these young women praised his drawings and said nice things about his singing. At the end of the term he was chosen as the best student and the brightest boy in his class. His parents were astonished. Now they could be proud instead of venting their resentment on him for being such a stupid son.

In the afternoons, the girls visited the homes or helped in the vegetable gardens. It was a wonderful opportunity to talk to the women about their families, their troubles, and the Christian way of life. While the mothers worked in the fields, the children often were left alone to get into mischief, so recreation was planned for after-

noons. Sometimes the girls got into the streams with the children to help them scrub themselves clean while their freshly washed clothing dried on the bushes. The grandmothers at home spent their hours at home crafts, such as stripping the *rami* branches for homemade grass linen, an art for the city girls to learn.

If you really want to know what goes on in a village, there is no better place than the well! By taking a hand in pulling pails of water, you soon become involved in the conversation and the village life.

There was the story about Mrs. Pak, said to be losing her mind. This had been going on for a long time and no one knew how to help her. It was a long story, dating back to the time before the war when Communist agents were active in the area. Two men had forced their way into her house and hidden there, threatening her with dire consequences if she reported them. They told her if they were killed, the guilt of their death would be on her soul. She lived in terror, but was afraid to tell anyone. One day she heard them planning to kill the leaders of the village, her friends and relatives. What should she do? Someone was sure to die and she would be guilty. Surely it was better to save the village people, rather than these wicked men. So she slipped away to the police station and told her story.

The Communists were taken, tried and executed. Before their death, they cursed her, screaming of her guilt. Through the years this had preyed on her mind. She was a distraught and broken woman. This was a major problem, one for a trained psychiatrist. Where, in a remote village, would one find such a person? Certainly the two Ewha girls did not pretend to be psychiatrists. But they did what they could. They used the one thing they knew: their Christian faith. They prayed with the woman and told her of the forgiveness and love of God.

No one claimed an instantaneous or complete cure, but little by little,

as the girls came day after day to talk and to pray, her tortured mind began to heal and she began to hope that life could again be lived in peace and joy. When the girls left, the Christians of the village promised to visit her and pray with her.

A Korean farmer's day begins at dawn and ends with the last ray of light. Then there is the evening rice to cook. Yet by 10 o'clock the adults of the village would gather for their meeting of worship and Bible study which usually lasted until 11:30. The young people were not to be left out, so they started their meeting at 11:30 and continued until 1:00 A.M. with worship, songs, and recreation. And so it went. Exhausting, yes, but fun!

It was also exhausting for Miss Kim Ok Il and Miss Chang Won, Ewha teachers who traveled by train and bus from village to village visiting each team. Sometimes, after walking four or five hours, they had to take off their shoes to wade streams. At times they sat on rocks to dabble their tired feet in the cool streams before going on to the next village.

At the end of their stay the girls were worn out, but radiant. As they quaintly put it, "Now we know the value of our lives."

Yes, that is it. They found the value of their lives and eternal values. The vision of a need, a purpose, and the feeling of having something to give! Their summer's work must have been worthwhile, for on every side they were urged to return in the winter when there is little farm work and the adults can have their chance at Bible study, literacy classes, and health and homemaking talks.

The girls plan to return to their villages during the winter vacation. Korean winters are bitter and fuel is scarce, but they will go back with the materials they needed and did not take last summer, with many new ideas—and all the warm clothes they can wear and yet walk! Meanwhile the Christian Studies Department of Ewha University is profiting from the experiences of the twenty-three eager young women who have learned something of the value of their lives.

In the village, without a bridge, sometimes the girls waded half a dozen times a day from their house to the church for meetings and classes.



by
MARIE FINGER BALE

So you wish to study ABROAD?

A Year of Study Abroad is a project of the Offices of Student Work of the Board of Missions and the Methodist Student Movement. Dr. Bale had experiences with the study abroad program during the five years she taught at Isabella Thoburn College in Lucknow, India. . . .



Girls entering the chapel at Isabella Thoburn College, Lucknow, India.

“DO you mean that my daughter Joan can get a full year of college credit if she spends a year at Isabella Thoburn College in India under the ‘Year of Study Abroad Program’ of The Methodist Church?”

“Indeed she can, providing, of course, that she enrolls in the courses which will fit into her college program at home. Besides, so many more opportunities will be hers! As she studies in a different culture pattern and listens to students with a different religious, social, economic, and political background, she will gain a new perspective in many areas of knowledge. Just imagine studying a unit on the United States in a course in world history, or the growth of Christianity in a foreign land!”

“Well, Joan is an active worker in the Methodist Youth Fellowship of our home church. She teaches Sunday school, and leads the Girl Scout troop in our neighborhood.”

“Those are fine experiences to present in her application for the Year of Study Abroad Program.

Applicants are expected to be active Christians, able to discuss their faith with non-Christian students, whether Hindus, Muslims, or Buddhists.”

“Joan is a freshman this year. Could she apply now to spend her sophomore year abroad?”

“No. All applicants must complete their sophomore year in college before they are eligible. It not only fits into their academic program more easily if they wait until they have finished a two-year program, but also the candidates are more mature, and ready to have an experience of living and studying in another culture.”

“India seems so far away. Are other colleges included in this program?”

“Yes, there are five in all:

1. The International Christian University, Tokyo, Japan
2. The Isabella Thoburn College, Lucknow, U.P., India
3. The Philippine Christian Colleges, Manila, The Philippines
4. The University of The Philippines, Manila, The Philippines
5. The University of Mexico, Mexico City, Mexico.

5. The University of Mexico, Mexico City, Mexico.

These colleges offer courses taught in English which is a basic essential for the program.”

Joan’s father, who had been rather silent up to this point, now spoke up. “I think Joan would get along, for she is a smart student with a B-plus average during her first college year.”

“That is fine, for a B average is a minimum requirement.”

“How much more would it cost me for Joan to study at one of these colleges instead of going to college at home?”

“Usually the cost is not in excess of the cost of studying in an American college, approximately \$1,800 to \$2,000.”

“But what about the expense of travel to the foreign country?”

“This is included in the estimate. Due to lower costs of living, lower tuition fees, and sometimes advantages of foreign exchange, the total cost is greatly reduced.”

“Do the governments of the countries have any requirements?”

"Oh, yes. The foreign country requires a visa, as well as a clear health record. The United States government will grant a passport after she supplies her photograph and other information. While living in another country, an American citizen is always a representative of his own nation, interpreting the American way of life to others. Because of this, Joan should know the basic facts of American history, geography, and political philosophy to the degree that she can discuss matters involving such knowledge."

"Where will Joan get all the information she will need to go abroad?"

"The Office of Student Work, which is in charge of the program, furnishes instructions for securing a visa, for passing the health regulations, as well as travel reservations."

"When should she apply to study abroad during her junior year?"

"Early in her sophomore year. Applications for the 1960-61 program should be sent during January, 1960. Time is needed for clearance with the overseas school administrators. The candidate is usually notified in February if she has been selected. Time is needed also to have applicants briefed so that they will understand a little more about the culture of the people in the country to which they will go."

"Would it be possible to get any scholarship aid?"

"No, our Methodist program does not provide for scholarship aid. The student must be responsible for the entire cost. All funds must be available before leaving the United States. Applicants are required to establish some responsible proof of their financial ability to do this in order to qualify."

"Who will help Joan when she reaches the college in the foreign country?"

"Each student will have a counselor who will be her friend and counsel in the new environment. This may be an American missionary, a pastor, a teacher, or an appropriate national who may have lived in the United States herself."

"You told us that you have observed students in their year of study abroad at Isabella Thoburn College in Lucknow, India, for five years. What did they think about their experiences?"

"I would say that, on the whole, they were very happy and not only received insights into the way of life of another nation, but made a definite contribution themselves in interpreting our country to the Indian people. Listen to a recent letter from Miss Frances Arrowwood, a junior-year-abroad student from South Carolina:

To express the benefits of the Year Abroad study in a few sentences is almost an impossible task, for they are truly innumerable. Certain ones, however, seem outstanding. I have a love and concern for people of another nation that could come only through living with them and sharing their good times and their bad, their joys and their sorrows. Through first-hand observation I have been able to develop an insight into their problems and to understand the significance of many ideas and customs I previously thought strange and odd. This has made me aware of the vast amount of misunderstanding that results from misconceptions.

Then, too, I've had the opportunity to see my country through the eyes of others and with this I am able to make a more objective analysis of her achievements as well as her faults and to have a greater appreciation of her position of world leadership.

My relationships with people of other races, languages and religions have made me more keenly aware of my role as a Christian. I've come to appreciate and be thankful for the responsibility that is mine as a follower of Jesus Christ.

"If Joan wishes to be considered as an applicant in this program, she may write to:

The Rev. R. C. Singleton
Office of Student Work
Methodist Board of Missions
13th Floor
475 Riverside Drive
New York 27, New York.

She will receive complete application forms, and can make a first, second, and third choice of the institution and country in which she is most interested. Remember to have her apply early. If she is chosen and has the opportunity to spend a year of study abroad, I know it will be one of the richest experiences of her life as she witnesses in the Christian community in another land."

Students from different nations relax around the fountain at the base of the concave wall of the "Diffendorfer Memorial" building on the campus of the International Christian University, Tokyo, Japan. This church house and student center honors the great Methodist missionary leader, Dr. Ralph E. Diffendorfer, who, more than any one person in America, was responsible for the establishment and development of the International Christian University.



Resources and Responsibility

HOW CHURCH-RELATED AND OTHER VOLUNTARY AGENCIES CAN PARTICIPATE IN SERVING DISTURBED CHILDREN*

by

LENA J. MARTIN

A BEAUTIFUL example of cooperation and oneness of purpose from the autobiography of the Honorable Josephus Daniels is related by Harry Golden in "Three Women, Three Faiths, One Cause," which appeared in the *Chicago Sunday Tribune Magazine* for March 8, 1959.

As a boy I recollect that three women made a trinity of cheer to all those in sickness, want or bereavement. They were my mother, Mrs. Mary Cleaves Daniels, a Methodist; Mrs. Mary Catherine Groves Conner, a Catholic; and Mrs. Eva Rosenthal, wife of the Jewish merchant in town. Of course, there were other good women in Wilson who were ready and generous in ministrations, but they largely lacked the cooperative spirit which characterized this Catholic, Jewish and Protestant trinity of good women, who pioneered in the days when there were no trained nurses, no hospitals, no Red Cross or Community Chest organizations.

Actually, this is a story of the organized welfare work of three women. It represents their three faiths and one cause. Almost 100 years later, it seems to create for us a good atmosphere in which to think together about "How Church-Related and Other Voluntary Agencies Can Participate in Serving Disturbed Children." My assignment specifically is to stress the resources and responsibility of church-related agencies in the area of specialized services for disturbed children.

Historically, in this country, churches have been concerned about the care and welfare of children. The first form of organized welfare work by churches on a

community-wide basis was service for children away from their own homes: children left helpless and homeless by the death of parents, poverty, wars, and plagues. Two early efforts of churches were the founding of Ursuline Convent in New Orleans, Louisiana, in 1727 by the Ursuline Nuns and the establishment of Bethesda Orphanage in Savannah, Georgia, in 1738 by George Whitefield, one of the founders of Methodism.

As time marched on, the churches continued to respond. The need to move children from public poorhouses and other unsuitable situations and to provide them with food, clothing, shelter, and educational opportunities led churches to develop many orphanages.

During the past three to four decades in America, the natural orphan has become increasingly rare. Likewise, social security insurance benefits, aid to dependent children, and other services to children in their own homes, such as public and voluntary casework services, have altered the needs pattern. These benefits and services help to preserve their own homes for many children who a few decades earlier would have been placed away from their own families.

On the other hand, different and more complicated problems have arisen to give us the disorganized and disintegrated family. These problems arise from homes broken, not by death, but by immaturity, discord, unhappiness, and strife between parents. Dr. Ner Litner in a recent speech before the Midwest

Regional Conference of the Child Welfare League stated "... the broken home is the hallmark of the delinquent child. . . ." Likewise, and perhaps more poignantly, it is also the hallmark of the disturbed child who has not come into conflict with the law, but is known to all children's agencies whether under public, church-related, or other voluntary auspices.

In our generation we have seen a marked increase in the incidence of emotional disturbance among children and among members of their families. An effort has been made to develop programs to serve children with serious behavior deviations and other problems requiring specialized services. This has motivated a shift of focus from "a custodial care to a treatment oriented function" in many children's institutions. Eventually, residential treatment centers have been established. Mainly these, too, grew out of institutions originally established to serve orphans and other dependent and neglected children.

While it may be true that church-related agencies have not kept good pace in the development of this very specialized service, we believe that percentagewise church-related institutions have kept pace, in many respects, with other voluntary and public agencies. We know that several of the sixty-three children's agencies affiliated with the Woman's Division of Christian

* This article is a slightly revised version of a paper given by Miss Martin at the National Conference on Social Welfare, Joint Session Church Conference of Social Work and Child Welfare League of America Meeting, San Francisco, California, on May 28, 1959.

Service and with the General Board of Hospitals and Homes of The Methodist Church have refocused their concern. For instance, less than a decade ago one agency emphasized the isolated "educational" program it provided in a strictly custodial care setting. Over-all program changes, aimed at helping to fill gaps in community services, led to a complete refocus of the educational emphasis. Remedial and other special learning opportunities are provided on the basis of individual need and constant re-evaluation. Likewise, public-school attendance is available as youngsters are ready for this experience. Other developments, also, have greatly enriched many phases of this program. But, the specialized educational program is the main ingredient which enables this agency to serve children with behavior, personality, and other problems.

Such agencies are, therefore, now able to help serve disturbed children who need specialized care. They have changed their programs by adding essential professional services. These include adequate casework services, group work, enriched activities programs, psychiatric and psychological consultation, remedial education, and other specialized resources. There has been, also, an increasing awareness of the need: (1) to select house-parents with special care; (2) to provide in-service training and other on-the-job learning opportunities for them; and (3) to give them real "status" on the institutional team. Some agencies have also further expanded and greatly enriched their services for disturbed youngsters through carefully designed use of group homes and foster family homes.

We are sure that children's agencies of other communions have made similar, or perhaps greater, progress in their ability to work with disturbed children. It has not been easy for the church-related agency to give up its traditional function of caring for the "orphan." Yet, many of them have moved in to help fill gaps in community

services. They provide direct services for children who present less serious problems, but who, due to deviations in behavior, personality disturbances, and other problems are unable to live in a family setting. Hopefully, such services can be labeled as preventive or rehabilitative or remedial for children who, otherwise, might grow up to become social misfits, delinquents, or patients in mental hospitals.

Despite these gains the challenging fact remains that the church-related agency and the church itself must be willing to take the necessary risks to extend services far beyond current accomplishments in this field. They must be ready and willing to go the second mile. But, in going this second mile, they will need good will, money, and well-qualified staff. Most of all, they will need conviction and creativity, plus real courage.

Church-related agencies have a significant responsibility to express concern for hurt and troubled and disturbed children in ways beyond just providing direct services for them, as important as these are. Specifically, they should mobilize and express purposefully a willingness to "dare to care" in the broad areas of: (1) strengthening family life; (2) establishing and maintaining high professional standards of service; (3) recruiting and training qualified workers; (4) wider and better coordination and cooperation among the church-related child welfare services and those of all other agencies; and (5) interpreting the hurts and special needs of these youngsters.

The church-related agency should evidence a primary concern in preserving and strengthening family life. Its tie with the church, plus its own social services and other special resources, places the church-related agency in a strategic position for locating families in trouble. In addition to its own direct services, it should use its position to help coordinate available and to create new resources. It should also closely align all of its forces with those of the minis-

ters in local churches to help prevent family breakdown.

Our own church includes in its "Standards and Goals for Methodist Children's Agencies" specific responsibility in this area. It states:

The tenet of The Methodist Church that 'it is the birthright of every child to have the emotional security of a stable Christian home in which there is a normal opportunity for self-development in a creative atmosphere,' should be the guiding principle of Methodist children's homes and agencies. The children's agency takes responsibility for providing care for the child away from his own home only after efforts to create an opportunity for wholesome growth with his own family have failed.¹

Canon Almon R. Pepper set a high standard when he said, "... the churches dare not offer any second rate, shoddy, or substandard social services. . . ." Throughout the history of church-related social services "... outstanding leaders in church agencies have been in the forefront of those building ever better standards . . . giving leadership and insistence that church-related agencies should lead the way when it comes to establishment and fulfillment of standards." Has this reputation been lived up to in relation to the care and treatment of the emotionally disturbed child?

We all agree, I am sure, that the quality of any social agency's services is directly related to and dependent upon the skills, the knowledge, the ability, and the attitudes of its staff. For effective work with disturbed children a dedicated and well-trained staff is essential. Inspired and honest leadership, adequate salaries, and decent working conditions for personnel of both public and voluntary agencies are certainly minimum requirements.

Many well-qualified workers are needed today to man effectively established social welfare programs. Personnel for expansion and for creation of new services is a

¹ *Standards and Goals for Methodist Children's Agencies* (Chicago: Board of Hospitals and Homes of The Methodist Church, 1955), p. 27.

universal problem. The church-related agency, through the various resources within the church, should become an influential force in the recruitment and training of personnel. Some communions have developed very excellent scholarship plans for the graduate training of social workers. Others should do likewise.

Only through willingness to make full use of every opportunity to pool resources—public and voluntary—and coordinate services appropriately can we offer improved and more effective services to the ever-increasing number of disturbed children who need us. A true partnership must exist among public and church-related and other voluntary agencies. We must unite forces and strive for “across-the-board” child welfare services to meet basic needs of all children in the changing world of our day. Mrs. Katherine B. Oettinger, chief of the U. S. Children’s Bureau, has reminded us anew of “. . . the importance of voluntary effort both in pioneering in new directions and in picking up the threads of compassionate services left dangling by an economically oriented government program. . . .”

The church-related agency has a special duty to become increasingly sensitive to its responsibility in these areas of leadership.

We have not been modest in outlining special areas in which we believe the church-related agency has a significant and challenging responsibility. We cannot be too modest where children are concerned. Perhaps of greatest significance is our responsibility and willingness to “dare to care” enough to speak up in behalf of disturbed children.

Bishop Lloyd C. Wicke, of the Pittsburgh Area, has said that the church-related agency needs “. . . to dare to care enough to arouse the church to our possibility and our responsibility. . . .” It should mobilize and use to the fullest degree the strengths inherent in the church’s organizational structure. The potential of these strengths

seems unlimited, if supported by the courageous concerns of really interested individuals who compose its memberships.’ These powers must be used effectively to create insight into and compassionate understanding of the potentials of the disturbed child, the problems, the frustrations, and hurts which beset him.

The late Dr. Margaret Gerard, noted child psychiatrist, saw the disturbed child as an “emotionally crippled” child. She said:

. . . We have learned that each organically sound baby possesses at birth varying potentialities for a happy, useful and rich life; but also, that these same potentialities, if thwarted, misdirected, or developed in distorted proportion, can lead to any or all of the emotional ills to which the human individual is susceptible. Such persons are crippled and handicapped in their emotions, their behavior, and their capacities. . . .

The church-related agency and the church itself need to give courageous leadership in creating a better understanding of the emotionally crippled child. Adequate services are needed to help him attain his potential as a useful Christian citizen. The generous moral and financial support of the church is essential to the sponsorship and sustainment of good programs.

The child who is physically or mentally crippled or handicapped seems to arouse in all of us deep compassionate concern. This is as it should be. Likewise, the misunderstood emotionally crippled child needs, just as much or perhaps more, the compassionate concern of all of us. He needs the church and its related agencies to use all the forces and resources they can muster to help him reach his potential for a happy, useful, and rich life.

Policy and Strategy in Social Welfare, a publication of the National Council of Churches, carries this statement:

“. . . The church’s expression of its faith by love and service (diakonia) encompasses the well-being of the whole man and the whole community of men. Thus the

church should be vitally related to all aspects of social welfare, the state of well-being for all people. . . .” Such a clearly stated role and function places upon the church-related agency a great and profound responsibility to all children, including disturbed children. I raise a question, should not the church, in setting up priorities for welfare services, give the highest place to children—its greatest potential asset?

The churches have many assets that should speed and promote progress in the field of social welfare. These include: (1) motivation of faith and love; (2) cumulative knowledge and experience; (3) a reservoir of personnel possessing general and specialized skills; (4) material resources; and (5) organization. It seems then, that church-related agencies can be powerful forces in work with and for disturbed children when we really dare to care about them and accept them. Then we will try harder to serve them.

Children are the greatest potential asset of the church.

Toge Fujihira



Aims and Emphases of **PFEIFFER COLLEGE**

by

LOUISE WRIGHT

Recruitment training for missionary service and churchmanship hold a large place in the college program

THE proof of the pudding is in the eating" is a proverb of the ages.

"The proof of Pfeiffer is in the graduates," said Deaconess Mary Floyd, as her shining eyes watched the 127 young people receive their diplomas at graduation exercises last June. Of this group, eighteen were majors in the Division of Religion and Philosophy. Four of the eight honor graduates were majors in the field of religion.

Last January at the Annual Meeting of the Board of Missions at Buck Hill Falls, 76 young missionaries were commissioned. Four of these young people had received part of their training at Pfeiffer College. Other graduates have entered other fields of religious work in the local churches in and around the state of North Carolina.

Pfeiffer College is located in Misenheimer, North Carolina, about half way between Salisbury and Albemarle in the very heart of the Piedmont region of "the good old North State." Formerly owned and operated by the Woman's Home Missionary Society of the Methodist Episcopal Church, it is now under the jurisdiction of the Woman's Division of Christian Service.

Few colleges in the nation have seen a more phenomenal growth in the past six years: in student body, in buildings and equipment. The student body has increased from 158 to almost 800. The faculty members have increased from 16 to about 60. The endowments, now standing at \$2,000,000, have

doubled, giving Pfeiffer fourth place in North Carolina colleges, exceeded only by Duke University, Wake Forest College and Davidson College. The college budget has multiplied seven times its 1953 size. Scholarships have jumped to \$53,000.

Though the physical equipment is wonderful and necessary, the main emphasis of Pfeiffer College centers on the quality of education given to the young people who enter its doors for their academic training. Pfeiffer is now a four-year college. Most of the students come from the church-related families of North Carolina. The college emphasizes the importance of religion in everyday life, whether the graduate enters the professional religious field, or whether he becomes a lay member of his congregation.

Pfeiffer has an intensely interesting history, extending back over three-quarters of a century. For years it has received the backing of the Pfeiffer family, founders of the Richard Hudnut cosmetics and pharmaceutical products. The family contributed the land for the original site and for the construction of most of the buildings.

Rapid development for the college started in 1953 when Dr. J. Lem Stokes, II became president. He discovered that while Pfeiffer had facilities for 300 students, only 158 had attended during the previous year. By midsummer only forty had registered for the fall term. So he and his staff members started out to do intensive promo-



Two Pfeiffer seniors of 1959.

tional work. They made speeches, interviewed parents and prospective students . . . and rounded up 196 students for the fall semester.

The biggest "point of pride," as Deaconess Mary Floyd says, is the quality of the students attracted to Pfeiffer. And the college does not want just students, but *good* students. These are the ones who are molded into fine missionaries, ministers, and religious leaders. "Pfeiffer seeks to impart to its students those qualities required to lead a well-rounded life in service to fellow men, whether it be through full-time service in the church or through broad avenues of Christian commitment in every vocation, trade, and profession," says the Pfeiffer brochure.

To accomplish its goals, Pfeiffer believes that the following five areas are of vital concern: academic excellence in Christian liberal arts training, an opportunity to develop an intelligent, warm Christian faith; a knowledge and understanding of how to communicate the written and spoken

word; sound physical development, and cultural and social growth through varied student activities.

The college offers twenty-three major fields of study, included in one of the following general classifications: the business world, where graduates are well equipped to take their places in the busy economic world; the church world, either in The Methodist Church at home or with a missions project overseas; the educational world as a teacher in the elementary or secondary schools of the modern age; the scientific world, where training is given in the fundamentals of the natural sciences in preparation for research; the pre-professional training in dentistry, medicine, law, business, teaching and other callings.

Deaconess Mary Floyd enthusiastically describes the projects of the Missions Club of the college. For years Pfeiffer has had a course, "The World-Wide Mission of the Church" from which a Missions Club emerged. Last year the club made an interesting "trip with a mission," visiting several projects of the Woman's Division of Christian Service located in North Carolina: the Brooks-Howell Home for retired missionaries and deaconesses in Asheville, the Cherokee Indian Center at Cherokee, and the Bethlehem Houses in Winston-Salem and Charlotte.

Last year, the idea of a Missions Center grew out of the club. A room was redecorated during the summer and appropriate appointments were placed in the room—books, maps, pictures, visual aids related to missions, anything that would help emphasize Pfeiffer's concern for the missionary program of The Methodist Church.

Now there is a *Missions Tree*. Last year a maple tree was planted on the west side of the Henry Pfeiffer Chapel. The Missions Club made a pilgrimage to the original site of the college, located on the side of Lick Mountain near Hudson, North Carolina. Reverently exploring the ruins, members of the club dug a tree



Informal gathering on the dormitory steps.

and placed it on the Pfeiffer campus with an appropriate ceremony. Someone spoke of the tree as a "monument to the founders of Pfeiffer College" . . . a tree joining the old with the new.

Deaconess Floyd says further: "While recruitment and training for missionary service hold a large place in our emphasis, we are

equally concerned that students who will become active laymen shall be rooted in missionary zeal and knowledge. In this day of revolution, it is imperative that Christian church members have a world-wide perspective and understanding of the universality of the Christian faith. This we aim to give."

A Word From the Treasurer

The increase in giving by Woman's Societies of Christian Service over the last five-month period is \$13,577, or less than $\frac{3}{4}$ of one per cent. Last year the increase for the same period was 3.8 per cent.

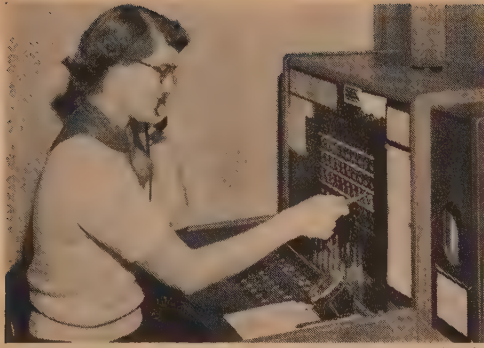
This decrease can be explained in part by the effect of the steel strike in some communities and by the severe crop failures in others, but it is nevertheless alarming and your treasurer urges every society to make a sincere effort to pay what is due on pledge in full each quarter so that there need be no fear among our institutions that we are not going to be able to meet our obligations to them.

Let us assure those who are dependent on us for funds that we know about them; that we care about them and that we will give generously to support them wherever they are working for Christ and his church.

—ANN CURPHEY BROWN, *Treasurer*

by ROGER SWANSON

Expansion and Growth at National College



Rider-Philpott Studio

• Work opportunity at National College includes operating the telephone switchboard.

THE prospect of steadily expanding enrollments and over-taxed facilities challenges colleges and universities throughout our land. Many are endeavoring to provide space for the great student influx of the future. But few of the nation's colleges have matched the development program over the last few years of National College in Kansas City, Missouri, a Methodist liberal arts school specializing in training young men and women for Christian service.

A decade ago, National College had only three buildings and a small six-acre campus on the busy east side. Today the campus has been expanded to include sixty acres in a park south of bustling Truman Road which connects Independence, Missouri, with downtown Kansas City. The original three buildings have increased to eight with construction under way on a new gymnasium and athletic field. A campaign to raise \$300,000 for the initial phase of this construction is meeting with success.

Dr. Lewis B. Carpenter, president of this growing institution is proud to show a visitor the numerous improvements. There is the fine administration and library building with ample facilities for research, a gift of the Methodist women through the Week of Prayer program of 1947. The beautiful Anna E. Kresge Chapel, a new men's dormitory completed last spring, and new science facilities are other recent additions. So also are the president's house, a student union, and additional classrooms. The new National Methodist The-

ological Seminary is occupying space on the campus.

From an academic standpoint, too, the college has shown significant advancement. Majors now are offered in twelve fields of the liberal arts. Graduates have gone on to study toward advanced degrees in other colleges and universities throughout the land.

"The result," Dr. Carpenter explains, "is that the young men and women of National—having come from a Christian academic background—are better prepared to meet the needs of modern life. They have ample education in practical matters, and they know something of the love and consideration that is the essential part of Christianity. We are proud of our graduates, and we have been delighted to see them take responsible positions. Many serve as deaconesses, missionaries, or pastors."

This is the sixtieth year for National College. Founded in Kansas City, Kansas, in 1899, it originally received only women students to train as deaconesses in

the church. With the Uniting Conference in 1939 and the action of the Board of Missions at the time of its organization, an A.B. degree was required for young women entering the many fields in which deaconesses serve the church. To meet these requirements, an expanded curriculum and facilities were necessary.

Faculty members are carefully selected for their academic preparation and their sympathetic dedication to a Christian college unique in its historical emphasis. National College wishes to remain a source of training for full-time workers and laymen in the church.

A rich chapel program with church leaders both local and national as speakers broadens the vision of service which the student needs to keep his dedication warm and sincerely directed. For an ever-growing church with its varied program, National College is producing trained leaders and laymen with a dedication to a Christ-centered program for a needy world.

Dr. Frieda Gipson, dean of students, teaches a class at National College, Kansas City, Missouri.



Lessons From a Carpenter Shop

by

EDITH PARKS

HARTZELL Secondary School was established in 1950 at Old Umtali in Southern Rhodesia with a ninth-grade class of twenty-two, nineteen boys and three girls. During that year the boys in the carpentry course made desks for the school—desks still being used in 1959. When they completed the desks, the boys asked if they could dedicate them. About the same time the principal asked the Secondary School to lead chapel one week, so it was decided to combine the two.

The class discussed the desired type of service and decided to give a dramatization. One of the boys suggested that the theme be "Lessons in Christian Living to be Learned in a Carpenter Shop." In answer to the teacher's question about possible lessons to be learned there, hands shot up everywhere! From all these suggestions they hammered out a play, but it was not written down until after it was given. Each student then wrote down what he, or she, had said.

What follows is a slightly simplified and shortened form of the original, but the students' own wording of the lessons they learned is preserved. It can be easily used in a meeting or in study classes on Africa. Perhaps it will help Americans understand a bit better the Christian character of the school, and it might even challenge us to apply these same lessons to our own lives!

Those taking part should study their parts until they can say them naturally and with expression. Nothing is gained when people struggle to read unfamiliar words expressing no ideas! Also the hymn should be practiced until it can be sung as an integral part of the play, with no breaks. This is not merely a dramatization, but a worship experience for all present. Seek to make it so!

The Lessons

1. I think we can learn a lesson from a *chisel*. It is used to cut out some of the poor spots in the boards before we are able to make them smooth. So it is that Christ has some bad spots to chisel out of our lives before He can polish us so we can reflect Him.

2. I was just looking at this *saw*. We use it to cut off the pieces of board we do not want to use in our desks. Sometimes we saw them off because they are bad, but more often we cut off pieces that are good but not needed for this special job. So in our lives we need not only to saw off evil deeds, but also oftentimes good deeds that fill our lives so full that we do not have room enough for the best.

3. This *plane* reminds me that Christ has to smooth down the rough places in our lives, getting rid of all the splinters which needlessly hurt others.

4. See this *magnet*! We use it to pick up nails, for it attracts them and draws them to itself. So, too, Christ seeks us and draws us to Himself.

5. This *square* teaches me another lesson. We use it in cutting our boards straight and in making the corners true. Even so, we need to use Christ as the square so that we may make our lives straight and true.

6. Some spots in our lives are like the ink spots on this desk: just on the surface! These are fairly easy to remove.

But others are like the door frame I repaired the other day. It looked all right, but when I touched it, it fell to pieces! Termites had eaten out the center of the post, leaving only the hollow shell. The only thing to do was to cut out every bit of the rotten wood and put in a whole new post in its place. In the same way, when sin has eaten down deep into

our lives, sometimes we appear good to others for some time. But suddenly when temptation touches us, we crash before it! Then it requires Christ, the Master Carpenter, to dig out all the rottenness and to replace it with a pure heart.

7. The *hammer* also has a lesson for us. Often we use it to straighten crooked nails. So, sometimes, it takes suffering and hard knocks to straighten our crooked lives. Pain and suffering *can* shape us if we let it.

8. This *screw* has a lesson for me. When we fasten two boards together with only nails, it is easy to pull them out with a claw-hammer; then the boards fall apart. But if we screw them together, it is far harder to separate them. Likewise when we accept Christ as our Savior without fully consecrating ourselves to Him, it is as if we were held to Him only by nails, and Satan finds it easy to pull us away from Him. But if we consecrate *every bit* of ourselves to Him, the Holy Spirit enters as a screw and screws us to Him. Then it is hard to separate us from Him!

9. Here is the *plan* for our desks; we had to have that before we could begin making them, just as the builder had to have the plans of our new school before he could start building it. In the building of our lives Christ is the necessary pattern, and in the New Testament we have the directions for following the example of the Master Carpenter, the Carpenter of Nazareth.

HYMN: *Sing softly the second verse of "O Master Workman of the Race," No. 118 in The Methodist Hymnal.* (The class sang it unaccompanied and from memory.) The words are:

"O Carpenter of Nazareth, Builder of life divine,
Who shapest man to God's own law, Thyself the fair design:
Build us a tower of Christ-like height, that we the land may view,

And see, like Thee, our noblest
work Our Father's work to do."

TEACHER (*thoughtfully echoing the last words*): "And see, like Thee, our noblest work, *Our Father's work to do.*" That is the reason we are here in high school, isn't it? And that is why we need our new building and new desks: "to help us find it our highest joy, our Father's work to do." But if they are to help us, we must continue looking to Him for teaching and guidance, to the Master Carpenter. Why couldn't we dedicate our desks to Him now—our desks and ourselves? Will a boy and a girl lead us in prayers of consecration?

GIRL: Our Father, we thank Thee for our new school building and for these new desks. We want our classrooms always to be a place where we are conscious of Thy presence, and where we can learn Thy plan for our lives, and be helped to follow it. Therefore, we give them to Thee, O Christ, to use in shaping our lives. Amen.

BOY: Our Father, we thank Thee for the lessons we have already learned as we have been making these desks. As we use them each day, may they always be a reminder to us of those lessons. We want, O Christ, to follow Thy pattern for our lives. Teach us, we pray, to use Thy tools. Give us the courage to chisel out our selfishness and pride; to hold the square of honesty against the rounded corners of our lives; and to plane away any ugly spots until we become truly Christlike. Amen.

HYMN: (*The group, with heads still bowed, softly sing the third verse of the same hymn.*)

"O Thou who dost the vision send
And givest each his task,
And with the task sufficient
strength: Show us Thy will, we
ask;
Give us a conscience bold and good;
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do. Amen."

Korea's Christian Anniversary

by MARGARET BILLINGSLEY

THE government of the Republic of Korea participated in the observance of the 75th anniversary of the entry into that country of the first Christian teacher and physician. Dr. Horace N. Allen, the pioneer, did not come to Korea in 1884 as a missionary, but as a physician to the diplomatic corps and other Americans. But he was a *Christian* physician, and as he served also the King and Queen he had a Christian influence upon the whole nation. The next year two missionaries did arrive—Drs. Henry G. Appenzeller and Horace G. Underwood.

The Korean government invited every missionary to Seoul, on October 8, to attend a 4 o'clock ceremony held at the Young Nok Presbyterian Church. Missionaries whose parents and grandparents had served in Korea were given special honors, also those who have served thirty years or more. It was my privilege to speak for the retired missionaries and for all the boards of missions throughout the world. About 400 missionaries, including all those of the "sect groups" who are now in Korea, were present.

Following the service, we were served a wonderful meal at the Korea House. As we ate, Miss Cha Kyung Kim, who was one of our Crusade Scholars, sang some folk songs. She was the soloist in the afternoon also.

Following the evening meal we went to a lovely small theater where a program of movies, including news and a travelogue of Korea was given. This was followed by a program of Korean folk dances. We all went home gratified to be recognized by the government and feeling that missionaries in Korea are really appreciated and wanted.

Missionary Mildred Anne Paine greets a woman who brings her youngster to the clinic at Aikei Gakuen Social Evangelistic Center, Tokyo.

Toge Fujihira



Deaconess Glimpses

by

MARY LOU BARNWELL

deaconess candidates in orientation programs

FORTY persons were invited to participate in the orientation program for deaconess candidates which was held at Harwood Girls' School, Albuquerque, New Mexico, June 12-16, 1959. In addition to candidates, a few recently commissioned deaconesses who had not previously participated in an orientation program were in the group.

Living together in a dormitory provided opportunities to get acquainted with one another. There were young women from Boston School of Theology, National College, Scarritt College for Christian Workers, and Emory University; there were young women from projects in North Carolina, Texas, Kentucky, Iowa, and others. There were young women who have not yet had specialized training, but expect to begin it soon. A real sense of "community" was established quickly that had deep meaning for those who participated.

Under the able leadership of Dr. John Johannaber, academic dean of Scarritt College, the Book of John took on fresh significance as we found its relevance for us today. Through delving into Bible studies together, we discovered anew something of the meaning of fellowship as implied in the deaconess relationship.

Discussions on the philosophy of mission, and the mission of the church were led by Miss Jane Stentz, of the Joint Committee on Missionary Personnel. Probing into our minds and hearts revealed some doubts and apprehensions which, together, we were able to

resolve with some degree of satisfaction. At times the process involved painful, as well as painstaking, searching, readjustment of ideas, and even the discarding of some traditional ideas. But there was growth, there was honest confrontation, there was sincere exploration as we sought to understand and to appropriate for ourselves the reconciling love of Christ.

Under the guidance of Miss Alpharetta Leeper and Miss Mary Lou Barnwell, the history and the implications of deaconess service were discussed freely. This involved going deeply into the facts of unity, witness, and service as they are embodied in the nature and spirit of the office of deaconess. The discussion involved also an attempt to relate the commitment and the commission to the issues of the day and our responsibility as Christian stewards.

The life and work of Florence Allshorn provided inspiration and help in small group gatherings. As the book about Missionary Florence Allshorn was studied she became very much a part of the group. "Florence" was often quoted or brought into conversation in some way. Her experience prepared us for situations we may expect to encounter—personnel problems, clashes, difficulties of many sorts. Her spirit gave us courage to meet these encounters, to have faith that they can be resolved, and that Christian love can transcend all difficulties.

At the closing session of the orientation program, Miss Betsy Ewing, dean of women at Scarritt

College, helped us to recall our heritage, to review our faith, and to renew our commitment. From that session we scattered—separated by geography, yet unified in purpose and spirit, grateful that our church provides an opportunity for women to serve as deaconesses in such a day as this.

Central Jurisdiction Deaconesses Organize

In June, the organization of the Central Jurisdiction Deaconess Association was perfected. With the assistance of the Commission on Deaconess Work a full meeting was held at Huston-Tillotson College, in Austin, Texas, in conjunction with the meeting of the Central Jurisdiction Woman's Society.

Officers of this Association are: President, Miss Lelia Robinson of Bethlehem Center, Ft. Worth, Texas; Vice-President, Miss Margaret Bess of Mississippi Rural Center, Lampton, Mississippi; Secretary-Treasurer, Miss DeLaris Johnson of Claflin College, Orangeburg, South Carolina; Representative on the Commission on Deaconess Work, Miss Flora Clipper of Marcy Center, Chicago, Illinois.

Although small in number, this Association is eager to carry out its duties fully and effectively. It has the strong backing of the Woman's Societies of Christian Service, as was evident in their attendance at the meeting. The membership of the Association is bi-racial, and it is expected that there will be a cooperative relation to overlapping Jurisdiction Deaconess Associations.

EXPANDING PROGRAMS IN THE HOME FIELDS

Housing for families, for young business women, and for retired missionaries and deaconesses is a vital concern of Methodist women. The Woman's Division of Christian Service maintains twenty-seven residences across the country where many young women coming to the cities can find a warm and friendly atmosphere in which to live while adjusting to a new way of life. The Woman's Division also maintains four retirement homes for missionaries and deaconesses.

Alma Mathews House, in New York City, has doubled its capacity in recent years. A few months ago a lovely garden was dedicated with appropriate ceremonies. This garden offers a place for social events or a refuge for quiet meditation.

Wilson Inn, in Richmond, Virginia, has expanded its facilities to make possible a capacity for 110 young women. The two newly acquired buildings at 2037-2039 Monument Avenue have been re-

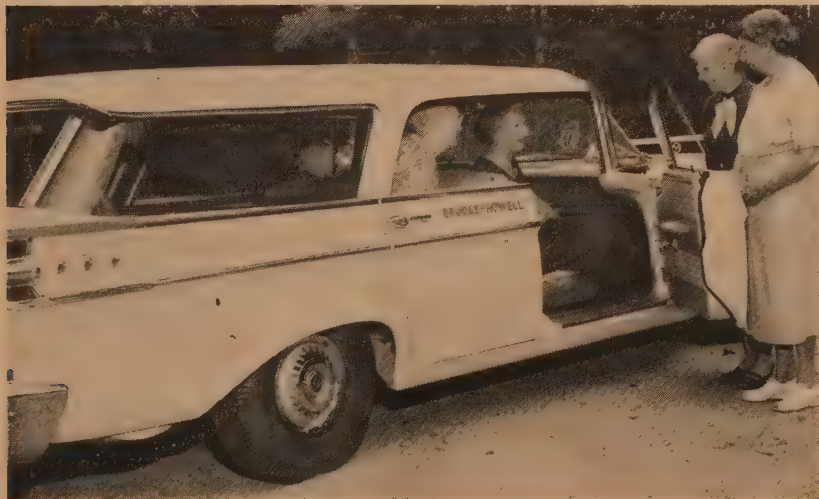
modeled and refurnished and were dedicated with appropriate ceremonies in October.

Iowa National Esther Hall, in Des Moines, Iowa, is in the process of an expansion and remodeling program to bring the capacity to approximately 140 residents.

When residences reach a capacity of ninety or more they become self-supporting, thus releasing funds for other types of missionary service that must be supported through appropriations.

There was much rejoicing when the announcement was made that the Woman's Division had authorized the building of a sixty-room and twenty-six bed infirmary for the *Brooks-Howell Home* for retired missionaries and deaconesses in Asheville, North Carolina. Property consisting of five acres and a large residence at 29 Spears Avenue was purchased in 1957. Funds have been raised through gifts from many sources.

"Easy to get in and out of" is a delightful feature of "The Guilders," the new station wagon presented to the Brooks-Howell Home for retired workers, Asheville, North Carolina, by the Wesleyan Service Guilds of the Southeastern Jurisdiction. The check was given to the director, Miss Mabel Metzger (second from left) to choose the type of car most suited to the home's needs. Residents pictured with Miss Metzger, from left to right, are: Miss Jennie L. Ball, Miss Anna Mecum and Miss Frances Howard.



Dementi Studio, Richmond, Va.

Among the 110 residents of the newly decorated *Wilson Inn*, in Richmond, Virginia, these attractive young women are pleasantly established in this "home away from home."

PHILADELPHIA

The Methodist Deaconess Home is:

A residence house—living quarters and an office

A citizenship and community enterprise embodied in two Community Centers (1) Eastwick Community Center, (2) Mt. Zion Community Center in Mt. Zion Church.

Services to the ill and the shut-in, a visitation program in city hospitals, primarily at Philadelphia General Hospital.

Interpretation and promotion of the spirit of missions:

This is done through clubs, classes, story hours, trips to the park, and cultural activities; through counseling, interviewing, cooperating with other community agencies, and speaking at conferences and institutes; through dramatics, music hours, and worship periods.

A dedicated staff, an inspired board and the sharing and giving of hundreds of volunteers.

A MEDITATION ON BROTHERHOOD

by

MRS. W. H. McCALLUM

PRELUDE: Music of Hymn No. 466, *The Methodist Hymnal*

CALL TO WORSHIP

"O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."¹

RESPONSIVE READING

Our Lord Jesus Christ said: The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Lord, have mercy upon us, and incline our hearts to keep this law.

And the second is like, namely this, Thou shalt love thy neighbor as thyself.

Lord have mercy upon us, and incline our hearts to keep this law.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

*Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee. Amen.*²

PRAYER: "Almighty and most merciful Father, who hast given us a new commandment that we should love one another; give us also grace that we may fulfill it. Make us gentle, courteous, and forbearing. Direct our lives so that we may look each to the good of the other in word and deed. And hallow all our friendships by the blessing of thy Spirit; for his sake who loved us and gave him-

self for us, Jesus Christ our Lord. Amen."³

MEDITATION

"He who says he is in the light and hates his brother is in the darkness still." (1 John 2:9, R.S.V.)

Once a beggar asked Tolstoy for an alms. The great philosopher reached into his pocket to share with the man, only to find that he had no money with him. "Brother," he said, "I have nothing for you." The beggar replied, "You have given me something worthwhile. You called me brother."

The concept of brotherhood is as old as the human race. Many religions besides Christianity are quite clear at the point of brotherhood, and by their clarity they often rebuke modern man's inhumanity to man. For example the *Koran*, the holy book of the Muslims, declares:

"O mankind! We created You from a single (pair)
Of a male and a female,
And made you into
Nations and tribes, that
You may know each other
(Not that you may despise
Each other). Verily,
The most honoured of you
In the sight of God
Is (he who is) the most
Righteous of you.
And God has full knowledge
And is well acquainted."

—Sura 49:13⁴

The Bible makes clear the inherent dignity and worth of every human being and plainly teaches that all men everywhere belong together in one family of God. Jesus spent his earthly years teaching us to love one another as brothers. He talked much of the kingdom of God and he made it

clear that kinship and kingdom belong together.

In many of the churches of the Belgian Congo, Africa, the call to worship is a simple motto devised by a young African student after a deep and abiding experience in an evangelistic meeting. As the service begins, the people rise and with the right hand (thumb over the little finger) held high, they say together in great reverence,

"Yesu Ni Bwana"

which when interpreted means, "Jesus is Lord for all." The Christian fellowship acknowledges one Lord, one faith, one baptism, one God and Father of us all. A new area of brotherhood is dawning and Christians make bold to bring the whole gospel to the whole world.

HYMN: "Rise Up, O Men of God" (*The Methodist Hymnal*, No. 267)

BENEDICTION

QUIZ (based on articles in this issue of THE METHODIST WOMAN):

1. Name the colleges in this study abroad program.
2. List United Nations objectives for World Refugee Year.
3. "No better place than the well." For what?
4. State the birthright of every child.
5. What does *field work* include?
6. "Faculty members are selected" for what qualities? Where?
7. "Missionaries are really appreciated and wanted." Where?
8. "Biggest 'point of pride.'" What? Where?
9. Give membership figures for quadrennium.
10. Couple the project with its right location:

- a. Hartzell School, (1) Seoul, Korea
- b. National College, (2) Richmond, Virginia
- c. Wilson Inn, (3) Misenheimer, North Carolina
- d. Pfeiffer College, (4) Kansas City, Missouri
- e. Ehwa University, (5) Old Umtali, Southern Rhodesia

¹ John G. Whittier, in *The Methodist Hymnal*, No. 466.

² *The Book of Worship*, p. 224.

³ "For Christian Love," *Prayers, New and Old* (Forward Movement Publications, Cincinnati, Ohio), p. 43.

⁴ Quoted in *The Gospel in Dispute*, by Edmund Perry, p. 160. Reprinted by permission of Doubleday & Co., Inc.

SPIRITUAL LIFE

LENTEN READING

by

MRS. E. L. McALLISTER

ON a church bulletin board in a small midwestern town, I saw these words, "Have You Put Yourself On a Reading Diet?" We do not usually associate diets with reading and yet it seems quite appropriate. Diets are associated with physical fitness and appearance. As Christians we are quite as concerned about our spiritual well-being as with the physical. Then why not special food for the soul?

In the spring nature reawakens each year. Life bursts forth in the budding trees, shrubs, and flowers; birds return to their summer haunts. All nature is alive to fill the earth with life and beauty. Likewise for the Christian, spring is a time of revitalization and renewal of life. The Lenten season ushers in the spring and affords the Christian the necessary impetus for refilling the reservoirs of the soul.

"Spiritual disciplines" may be an overworked term, but it describes the necessary practices for maintaining spiritual health. Every member of the Woman's Society of Christian Service, by now, should be acquainted with the spiritual disciplines or holy habits which Methodists have found helpful in renewing and strengthening the spiritual self. Reading is one of those disciplines. What we read can be very important. Certainly we want to have a balanced reading diet; this can be possible even when we make selections from within the field of devotional materials now available. The great secret is finding time to read and making a choice.

A carefully chosen bibliography is offered here to aid busy Methodist women. Any one of these books will be helpful in stirring

our minds and enriching our lives. They can put us in a receptive mood for all that the Easter season and the Resurrection morning hold for followers of Jesus the Christ. No one list of desirable books could be labeled "complete." Your own book shelf, your church and public libraries will probably carry volumes of excellent devotional books. The *Literature Catalog* of the Woman's Division is a rich source for good reading materials.

BOOKS FOR LENTEN READING

- *Applegarth, Margaret T. *Twelve Baskets Full*, \$3.00
- Barker, William. *Twelve Who Were Chosen*, \$2.00
- Bartlett, Robert M. *They Dare to Believe*, \$2.00
- Bayne, Stephen F., Jr. *In the Sight of the Lord*, \$2.00
- *Brown, Juanita, Ed. *An Introduction to Five Spiritual Classics*, W.D.C.S., 65 cents
- Burton, Margaret E. *Assurances of Life Eternal*, \$3.50
- Carpenter-Garnier, Mark. *Retreat to Advance* (MG), \$1.25
- Casteel, John L. *Rediscovering Prayer* (AP), \$3.50
- Coburn, John B. *Prayer and Personal Religion*, \$1.00
- Crowell, Grace Noll. *Proofs of His Presence*, \$1.50
- Deen, Edith. *All of the Women of the Bible*, \$4.95
- Fenelon, Francois. *Christian Perfection* (H), \$2.50
- Fenelon, Francois. *Letters and Reflections* (Thomas S. Kepler, ed.; World Publishing Company), \$1.75
- Fenelon, Francois. *Meditations and Devotions*. (Selected and translated by Elizabeth C. Fenn) 90 cents
- Ferré, Nels F. S. *Know Your Faith*, \$2.50
- Ferré, Nels F. S. *Christ and the Christian*, \$3.75
- Foote, Gaston. *The Transformation of the Twelve*, \$2.00
- Fosdick, Harry Emerson. *A Guide to Understanding the Bible*, \$1.75
- Grou, Jean-Nicolas. *How to Pray*, \$3.00

- Hall, Clarence W., *Adventurers of God*, \$3.75
- Harkness, Georgia. *The Dark Night of the Soul*, \$2.00
- Heard, Gerald E., Ed. *Prayers and Meditations*, \$2.50
- Herman E. *Creative Prayer*, \$2.00.
- *Kelly, Thomas. *A Testament of Devotion*, \$1.50
- Laubach, Frank C. *Prayer, the Mightiest Force in the World*, \$1.00
- *Laymon, Charles M. *Luke's Portrait of Christ*, W.D.C.S., 75 cents
- McCall, Oswald W. S. *The Hand of God*, \$3.00
- MacLennan, David A. *Making the Most of Your Best*, \$3.00
- Magee, John B. *Reality and Prayer*, \$3.50
- Miller, John Homer. *Take a Look at Yourself*, \$2.00
- Newbigin, Lesslie. *Sin and Salvation* (WP), \$2.00
- Parker, William R.—Dare, St. Johns Elaine. *Prayer Can Change Your Life*, \$3.95
- Pearson, Roy. *Seeking and Finding God*, \$2.00
- **Prayer Calendar*, 1960, W.D.C.S., 60 cents (3 for \$1.50)
- Redhead, John A. *Putting Your Faith to Work*, \$2.00
- Rhoades, Winfred. *To Know God Better*, \$2.95
- Rodenmayer, Robert. *Thanks Be to God* (Harper's Lenten Book, 1960, tentative price), \$2.50
- Seidenspinner, Clarence. *Progress Through Prayer*, 50 cents
- Steere, Douglas V. *On Beginning From Within*, \$2.00
- *Steere, Douglas V. *Time to Spare*, \$2.50
- Stewart, George S. *The Lower Levels of Prayer*, \$1.50
- Stokes, Mack B. *Major Methodist Beliefs*, 45 cents each (\$4.80 dz)
- Strong, Mary, Ed. *Letters of the Scattered Brotherhood*, \$2.00
- Thomas, G. Ernest. *Spiritual Life in the New Testament*, \$2.00
- Thurman, Howard. *The Growing Edge*, \$3.00
- Trueblood, Elton. *The Common Ventures of Life*, \$1.50
- Underhill, Evelyn. *The Spiritual Life*, \$1.75
- Underhill, Evelyn. *Worship*, \$1.75
- Weatherhead, Leslie D. *The Resurrection and the Life*, \$1.00
- Weatherhead, Leslie D. *Personalities of the Passion*, \$2.50
- Wesley, John. *Christian Perfection*, \$1.75
- Whiston, Charles Francis. *Teach Us to Pray*, \$2.50
- Wolf, William J. *No Cross, No Crown* (Doubleday), \$3.75
- Wyon, Olive. *On the Way*, \$2.50

* Available from Literature Headquarters. Other books are available from the Methodist bookstore serving your territory.

World Federation

Down Mexico Way

Olive I. Given reports the twenty-eighth annual Assembly of the Federation of Women's Missionary Societies, Frontier Conference, Methodist Church of Mexico

FROM Nuevo Laredo to Mexicali, from Ciudad Juarez to Torreon, and from cities and towns in between, Methodist women of the Frontier Conference in Mexico journeyed to the mountain city of Durango for the twenty-eighth annual Assembly of their Federation of Women's Missionary Societies, July 18-22, 1959.

At the opening service the officers of the Federation sat on the platform. Behind them and in front of them were masses of golden gladioli. Beautiful new blue satin scarfs, with golden fringe, covered pulpit, piano and tables. The pastor of the local church unveiled the blue-and-gold standard of the Durango Society "Messenger of Light," with the benediction of the Federation, Deuteronomy 31:8, stamped on it. In this setting, in a newly decorated church, officers and delegates met to review the activities of the past year and to consider the best means to carry forward the work.

On Sunday evening the eleven deaconesses and workers were presented, each one reciting a text she had found helpful. We were given the address of each, so that we can have a prayer calendar, and write to our workers, too.

We heard from the delegates and district secretaries reporting activities of the organizations, ranging from large societies, such as the one in Monterrey with about sixty members, to a society with only nine members—but which gained three new ones during the year. One district secretary told of small congregations with too few women for a formal organization, but where two or three women met to

study, and sent in their contributions.

There are several Wesleyan Service Guilds in the conference, and their representative, Mrs. M. A. Delgado, reported their work, too.

On Tuesday evening the president, Senora Elizabeth H. de Lopez, the president of the Federation of the Central Conference, Senora Ana D. de Romero Lopez (fraternal delegate to our Assembly), and Deaconess Maclovía Garza Flores, shared their impressions of the Fifth Congress of Methodist Women in Latin America, and told the story of work being done by Methodist women. The souvenirs they had brought back made an attractive and interesting setting for the meeting.

On Tuesday afternoon, prayerful consideration was given to the election of officers for the coming year, Senora Celia O. de Hernandez being

the new president. She was not present, but by telephone expressed her willingness to serve in whatever capacity she could.

During the Annual Conference which followed the Assembly, one young woman was consecrated a deaconess, and another was received on trial. We are happy to see these dedicated young women preparing to carry on the work, and replace the one deaconess already retired, and others who are approaching retirement age.

At the final session of the Assembly, Senorita Dolores Gomez, the directora, told of the work being done in Centro Social Roberts, in Saltillo, a joint project of the Federation and the Woman's Division of Christian Service. The consecration of the new officers brought to a close another Assembly. The officers and delegates took leave of friends, new and old, and went back to their respective societies, refreshed and inspired.

May our Lord help us to be faithful, and not to grow weary.

Methodist women of the Frontier Conference in attendance at the twenty-eighth annual Assembly of the Federation of Women's Missionary Societies, Durango, Mexico, from July 18-22, 1959.

García Cruz



Methodist Women

Do It This Way

INAUGURAL MEETING

Miss Muriel Stennett, secretary of the World Federation of Methodist Women, reported the organization of this forty-seventh unit in the November issue.

ON MAY 27, 1959 the Hong Kong Chinese Methodist Church was the scene of the inauguration of the Hong Kong unit of the World Federation of Methodist Women. So many significant events have small beginnings but attendance at this first meeting when the church was filled with several hundred women seemed an exception to this general rule. In truth it still held, for the meeting was a culmination of months of educating and planning.

Miss A. W. Dickinson, of the British Methodist Church, laid the groundwork in education and organization. It was fitting that she was elected as the first chairman.

In the significant service of inauguration the women were assisted by pastors. The affirmation was read simultaneously in three languages for three language groups are represented in this unit—English, Cantonese and Mandarin. Seven women's organizations of five churches are united; two British Methodist Cantonese speaking churches, one British Methodist English speaking church, two American Methodist Mandarin speaking churches and one Wesley Village, Cantonese speaking women's group. There is therefore a language difficulty in this united group, but it is not insurmountable.

The organization is completed. Plans are being projected for further work and the inspiration of being a part of the World Federation as we "seek with women of all lands fellowship and mutual help in the building of a Christian world order" is shared by the members of the new unit of the World Federation of Methodist Women.

SUGGESTIONS FOR REPRESENTATION OF THE WORLD FEDERATION OF METHODIST WOMEN

by

MRS. G. W. POMEROY

*Vice-President of Louisiana Conference Woman's Society
of Christian Service*

SINCE it is not possible to have a complete program on the World Federation very often, techniques must be found to present short reports effectively on the work of the units. The use of nonprojected visual aids such as charts, posters, interest centers do not require words and yet serve to call this to the attention of your group. The Federation should be presented every period. The following suggestions may help you:

1. Make a chart showing the units of the Federation. Give the location, number of units, and members. See *World Federation Handbook*.
2. Make a flip chart using a page for each country. Ask members to bring news about the units and women in that country and display a page each meeting.
3. Distribute free leaflet *Facts—The World Federation of Methodist Women*. 40 cents postage per hundred. Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.
4. Have a question-and-answer skit based on the above leaflet:
 - a. Can be done by two women, one asking and one answering questions, closing with World Federation Prayer.
 - b. Two or three questions may be given the women before the meeting. Give numbered answers to others. When first question is asked, first answer is given.
 - c. Capsules may be distributed as members arrive. These contain two or three questions and answers to be read to the family at supper.
5. Give each member a replica of the national flag of one unit of the World Federation. Have a moment of silent prayer for that country. Close with Federation Prayer.
6. The World Federation Place Card is off the press. See announcement in *THE METHODIST WOMAN*. Order one for each member. Make a poster of it to use in meetings.
7. Use television or radio technique to interview one or more representatives from units. Material in *Handbook*, page 47, would be useful.
8. Use the filmstrip "Methodist Women World-Wide Friends." This filmstrip has been bought by most of the districts. Ask your vice president about it.
9. Use the leaflet, *Facts—World Federation of Methodist Women* as the program cover for some special meeting.
10. Dress or paint life-sized dolls to represent each country. Stand one in the front of the room or at the door with information about the unit.
11. Make a poster using the Tree of Life emblem and the Scripture on page 3 of *Handbook*. Make a two-minute talk from material found on pages 3, 17, 18 of *Handbook*.*
12. Make a poster using the World Federation Map (35 cents, Literature Headquarters). Print the names of the units around the map and use faces of people. Title could be "Forty-Seven Units Unite 8,500,000 Women."
13. Present Mrs. Peter Shaumba, Mrs. Lee Kong Beng, as guests of the afternoon—See materials on page 47—let them tell their story in the first person.

* *Handbook on World Federation*, 50 cents; poster, 10 cents. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

SUPPLY WORK

MRS. B. R. LEWIS, *Chairman*

CASH FOR SUPPLY WORK

by

MARGUERITE HAWKINS

AT STAFF meetings of the Department of Work in Home Fields, we often hear the question: "How much is available in Undesignated Cash for Supply Work?"

When undesignated cash is received from the conference treasurers, it is placed in a special account. Periodically a report on the balance available is given to the executive secretaries, who carry responsibility for general administration of the work in home fields. This account is subject to the recommendations of the staff, as they study the needs of their projects—homes, community centers, schools, and hospitals.

Cash for Supply Work is very important, both "designated" and "undesignated." Some projects receive largely from the "undesignated" giving, others receive almost nothing. Hence *Cash* for Supply Work "undesignated" makes possible help for those projects that do not receive enough. Frequently "materials" given through Supply Work to a project could be purchased locally, at a good discount, thus eliminating the high cost of shipping.

Emergencies

We read several months ago of the ravaging floods in Ohio and bordering states. At Warren, Ohio, twenty-four hours of rain on ground frozen so hard the surface water could not be absorbed was followed by freezing temperatures. The ground was covered with ice, water pipes burst, electrical and gas connections broke. Basements and even first floors were flooded.

From our workers at the Rebecca Williams Community Center the word came: "The equipment is

practically ruined. Most of it will have to be scrapped. Water is in the ovens of the gas stoves, the office files, the cupboards and closets. The food supplies are water-logged and the furniture damaged beyond repair." One wistful comment caught our attention: "It was a good little piano, we hope it can be saved."

The projects do not have budgets large enough or sufficient receipts from Cash for Supply Work funds designated for them, to care for such emergencies. Then the staff members turn with eagerness to the Undesignated Cash for Supply Work account, in the hope that funds will be available to help out in tragic situations.

Replacements

Frequently, there is a need to replace a refrigerator which has failed, a washing machine too old and too small "for the load," or a stove that can no longer be repaired. A rural worker's car is her "tool." Without it she cannot serve in the scattered areas to which she has been appointed. The tires must be discarded when worn, and even the car itself must be replaced when it is no longer good judgment to put more money into an old vehicle.

Shoes must be bought for children in a home. Floodlights must be installed for the safety of a school. "The science tables simply cannot go through another school year." More good strong beds are needed for the boarding students. The typewriters in the centers must be good ones, and must be replaced when costs for repairs become prohibitive. Playground equipment must be safe. There must be

enough bassinets and X-ray machines in the hospitals and clinics. Adding machines, sinks, cameras, and projectors—all these must be provided. The staff turns to the Undesignated Cash for Supply Work for these.

Staff members *together* look at these needs in the home fields, studying the priorities of the funds available in *Undesignated* Cash for Supply Work. What a relief for our deaconesses and other workers to hear from the executive secretary: "We realize that you cannot take care of this from your meager budget, and that you have not received enough from Cash for Supply Work funds designated for your center, so the staff is recommending that you go ahead and order on the basis of the estimate you sent to us. We are glad to know that you will receive such a good discount there."

Constantly we face the fact that the projects do not receive enough in appropriations to cover these extras—these necessities for ordinary living.

Our Responsibility

If we could realize, as members of Woman's Societies across this country, that these children's homes, community centers, schools, hospitals, girls' residences are *ours*; that they cannot exist without our support, surely we would increase our individual pledges, increase our total giving, and dig down deep for these "extras" that we can give as Cash for Supply Work funds. What a satisfaction we can receive as Christians, when we know, that because we give bountifully, *our* missionary work in the home fields will not only continue, but will grow and expand in the lives of those who need Christ and His teachings.

We must consider *first* our missionary work for which we are responsible. If *we* do not, then *no one will*. It is a challenge and a joy to share God's abundance through our home workers, as they take his love, His word, and His way of life into communities where they serve.

department of *CHRISTIAN SOCIAL RELATIONS*



Information and Action

Dear Friends:

The New Year is upon us and with it come new responsibilities and new opportunities to work more constructively for better local communities, more helpful national policies, and a greater understanding of the world-wide issues of peace. God calls us again with new urgency as we seek His will and way for working with hope and courage in these tasks.

Every local Secretary of Christian Social Relations in the Woman's Society and every local chairman of Christian Social Relations in the Wesleyan Service Guild and their respective committees may wish to look carefully at the following suggestions and select those that seem most timely and important for your own groups.

1. Your December issue of *THE METHODIST WOMAN* had some very important suggestions related to plans for the observance of Race Relations Sunday and Brotherhood Week in February. These suggestions have importance not only for the Guild and Woman's Society but also as you or your representatives work on the local Church Commission on Christian Social Relations. The issues discussed on those pages have pertinence for church-wide and community-wide responsibilities.

2. Note the box on this letter page which has to do with some special new resources that are of importance to you.

3. The second session of the 86th Congress will convene in early January. Many important legislative issues will be pending. You will want to keep alert to these

issues—understand their implications in today's world—and make your voices heard in Washington! The February Christian Social Relations pages of *THE METHODIST WOMAN* will bring information about some of the most urgent legislative matters. You may wish to plan ahead for a meeting of your Christian Social Relations Committee when your February issue of *THE METHODIST WOMAN* reaches you. Many groups may wish to bring one or more of these legislative issues to the attention of their Society and Guild suggesting study and possible action in keeping with your convictions.

4. The next three pages of this issue will bring to you some helpful suggestions on *World Refugee Year*. Note especially the list of available resources at the close of the article, also the article in the October *METHODIST WOMAN* (page 7). Because many local churches will be working on this issue, your greatest responsibility in many

cases may be to call the attention of your local church commission to these pages entitled "Town Meeting of the Year."

5. The next months will find the nationwide program for peace gathering momentum in local churches of many denominations. Methodist women are urged to give full support to this cooperative plan both in your local church and through your Councils of Churches. Special resources are available from Literature Headquarters. See the listing in your *Activities for 1960-61*.

6. Remember that January is Guild Month. Why not observe it by doing something special together—something which needs doing in your church and community.

God grant that this New Year will bring us nearer to *Peace on Earth* for men of good will.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

Filmstrips and Recording available from the Woman's Division, Office of Audio-Visual Education, 13th floor, 475 Riverside Drive, New York 27, N. Y.

1. *Still They Move*—A discussion filmstrip in color—on housing and open occupancy. Price \$4.

2. *We the People of United Nations*—A filmstrip on United Nations, in color. Price \$4.

3. *The U.N. Has Been Here*—A 20-minute recording on the work of the U.N. Price \$1.

The following printed resources are available from Literature Headquarters:

1. *Five Issues in Search of Discussion*—A pamphlet which includes five dramatic skits for use in program-discussion resources on Housing, or U.N., or Employed Women, or Refugee Year, or Family Life. Price 35 cents.

2. *Christ and Our Freedoms*, by Bishop Lloyd C. Wicke. For use in the Lenten Season. Price 15 cents.



THE TOWN MEETING OF THE YEAR

SUBJECT: U. S. RESPONSIBILITY IN WORLD REFUGEE YEAR

TOWN MEETING TODAY is a sign formerly connected only with New England. Today, however, the "town meeting" is accepted in many parts of the country as a useful tool for getting groups to discuss matters of community importance. In many places it has become a custom to plan one big "Town Meeting of the Year," sponsored by a committee of representatives from all community organizations interested in civic welfare and citizen participation in local, national, and world affairs.

Each year, this committee decides what issue seems most important for intensive community consideration in this particular year. Once the decision is made, participation begins. Each organization examines its relationship to the subject chosen to see what contributions it can offer: panel members, materials to be exhibited in the library, human interest stories for the newspapers, study groups either to precede or follow the big meeting.

The next step is to choose panel members. They must have a number of qualifications. They must be able to contribute information from different points of view. Above all, they must be interesting, and represent as many parts of the community scene as possible.

The publicity begins immediately, and because this is something in which all organizations in the community are interested, it is easy to secure. Newspapers are eager for almost any amount of material on matters of community interest. Storekeepers are glad to donate windows for exhibits. The library is delighted to assemble all available material on the subject to maintain a changing exhibit and a shelf of reference books. The mayor will be delighted to open

the meeting and to issue a statement ahead of time, concerning this type of citizenship activity. This statement can be given wide publicity.

This year, World Refugee Year might be a most appropriate subject both for communities that have already had a "Town Meeting of the Year" and for those who want to try the experiment for the first time. Properly handled, this could be a subject to awaken interest in something outside of our own concerns and weld the community into a group anxious to understand the problems of some people in trouble and to consider ways of helping them. It does not need to be pointed out that many values in increased community consciousness and sensitivity to fellow townspeople are by-products of community motivation of this sort. A program on World Refugee Year is not only timely, but also easy to prepare because much material is available. The following plan could be changed or expanded to meet the needs of almost any community:

Advance Publicity

1. Ask your newspaper to carry one good news story about World Refugee Year as well as news stories about plans for the meeting, participants, and sponsors. If additional material is needed, write to the U. S. Committee for Refugees, 11 West Forty-second Street, New York 36, New York.

2. Organize a clipping contest for grammar-school children, with a prize for the largest and one for the best-displayed collection of newspaper and magazine articles on refugees and World Refugee Year. Such a contest is a quick way to make the entire community conscious of refugees since nearly everyone will begin to save items for some child who is competing. A

merchant will be glad to provide a window or windows for the prize-winning and honorable mention exhibits during the days immediately preceding the meeting.

3. Find out whether there is a refugee family in your community, or one nearby. Arrange for them to attend the program and get your newspaper to run a story about them before the meeting.

The Program

You will want to have an adequate presentation by the panel, but not so long that the audience is too exhausted to participate in group discussion that follows.

Assignments for panel members might be as follows:

First Panelist—The Background of World Refugee Year. Proclaimed by the United Nations on a suggestion from four young Britons, it already received the support of many nations including our own, before it was introduced in the General Assembly. It extends from June, 1959, to June, 1960. It was necessary because the immensity of the refugee problem has scarcely been grasped. In the past, when a man fled his own country for any reason and lost its protection, no one was responsible for him. In the last forty years, however, we have gradually realized two things: first, that the refugee was by no means as unusual a phenomenon as we had thought; second, that refugees must be recognized as an international problem. In 1921, the League of Nations established the High Commission for Refugees under the inspiration and direction of the first great friend of the refugee, Fridtjof Nansen. This was followed by a number of other specialized League refugee committees or commissions dealing with specific groups of refugees as they appeared on the world scene.

At the beginning of United Nations activities, it established an International Refugee Organization to deal with immediate problems. In 1951, however, the General Assembly of the United Nations established a High Commissioner's Office for Refugees and Stateless Persons. Although this resolution authorized the office for only a three-year period, it has been extended and it is generally recognized that the U.N. must take permanent responsibility for the refugee whenever he appears on the world scene.

The present High Commissioner, Mr. A. R. Lindt, defines the problem thus:

It is my conviction that, given the co-operation of governments and voluntary agencies, and the support of public opinion, refugee problems are not insoluble. We have to find, firstly, solutions for the residual problems and, secondly, to solve as quickly as possible new refugee problems as they arise without leaving a residue.

There are, however, exceptional problems which depend upon political solutions, and until such time as they are found, the care and maintenance of the refugees must be assured.

The refugee should have, as his right, the free choice of a solution. Therefore, his free will has to be the determining factor, whether this be voluntary repatriation, emigration or settlement in his country of first asylum.

An important achievement of the High Commissioner's office which is not well known is to secure legal protection of at least the most elementary sort for the refugee. In April, 1954, a Convention on the Status of Refugees was brought into force and ratified by twenty-two nations. It not only recognizes and codifies the rights of refugees, but charges the international organ (at present the High Commissioner's office, in the future undoubtedly some organ of the United Nations)

with the care of refugees in supervising the applications of the principles of this agreement, so that the refugee has some measure of protection and someone to look after him. The Office of the High Commissioner has also been active in getting other legislation that refers to special groups of refugees such as the agreement relating to refugee seamen. All this is part of the world's recognition that the refugee is part of a continuing world problem and must have permanent help. Today's refugee will not be yesterday's, but surely there will continue to be refugees in the foreseeable future.

Second Panelist—Who are the refugees? Since 1921, the refugee has been a recognized feature of the international scene. He did not get completely resettled after any war from that period to this. We entered World War II with unsolved refugee problems from World War I. Tomorrow's headlines will carry news of new members of this *Endless Line of Misery*. Emergency relief and long-range solutions will continue to be necessary.

It has been estimated that about forty million men and women and children have become refugees since the end of World War II. No one really knows how many refugees there are now. One rather plausible estimate is that there are fifteen million at present. Some of these, probably about two million, are eligible for and need the help of the U.N. It is important to remember that some of the largest groups, including more than one million refugees from East Pakistan living in great poverty in Calcutta, and the substantial group of refugees from India who are a permanent feature of the streets of Karachi; one million Chinese refugees in Hong Kong, are also only partially related to the U.N. assistance. No one has yet said anything about the new refugees from Tibet now in India.

The principal groups of refugees eligible for complete U.N. service are:

1. The residue of the earlier refugees of Europe, about 130,000.
2. Nine thousand five hundred nonsettled refugees in the Far East.
3. One hundred eighty thousand refugees from Algeria now in Tunisia and Morocco.
4. One million refugees in the Near East. These refugees are cared for by The United Nations Relief and Works Agency for Palestine Refugees in the Near East.

Third Panelist—What the U.N. Will Try to Do.

The U.N. has set up the following objectives for the program:

1. Emergency relief for refugees wherever needed.
2. Clearing the camps in Europe, where some people have lived for more than ten years, and finding permanent solutions for these refugees.
3. Continuing protective service to all refugees and stateless persons that come under the mandate of the High Commissioner's office.
4. Settlement of the European refugees still unsettled in the Far East.
5. Soliciting and transmitting funds to finance refugee relief projects in Hong Kong as outlined by the Refugee Commissioner there.

Fourth Panelist—The U.S. Responsibility in Refugee Year.

Everything to this point has been background and prelude. The material to invite discussion is the central issue to be covered by this panelist. His approach should be easy and inviting. He might begin by saying that while what has been said before has helped us to understand World Refugee Year, what we need to understand *now* is our responsibility both through our government and through our efforts. As I understand it, our government might appropriately do two things as part of World Refugee Year: one, to give additional funds to the U.N. for its programs; the other,

the most important, to change our immigration legislation.

Since 1950, large groups of religious and other organizations have tried to change the McCarran-Walter Act, our basic immigration legislation. They feel the quota system implies that some people are more desirable citizens and, therefore, should be given larger quotas, that it is basically unchristian and undemocratic. They also feel the machinery is too difficult and inspired by fear rather than a welcoming spirit that should be justified by our past immigration experience. They feel that the total permitted to immigrate is too low and should be increased. They suggest using the most recent census, instead of that of 1920, as a basis for computing the percentage. They would also like to see the racial implications removed.

In place of the quotas, they would substitute such considerations as the reuniting of families, the need of special skills in our country, and a willingness to accept our fair share of the refugees and displaced persons. This is especially urgent. Over the years, emergency legislation has permitted some refugees to enter. This emergency legislation has expired and there is now no legal way to bring refugees into the country. Some members of Congress would like to care for this need only through legislation permitting refugees to enter as parolees. This would place them on probation for at least two years, at the end of which a complicated procedure would be necessary. Those experienced with the refugee problem feel this would discourage and disillusion newcomers who need so desperately to feel secure in a new home.

It seems important for us to work for legislation that would allow some refugees to come to the United States each year as regular immigrants. Since the greatest problem remaining in regard to the refugees now in European camps is the "hard-core" cases, it seems important to do something to help

them. These are families not permitted to immigrate because some member of the family has a physical defect or illness that makes him inadmissible. No provision is made whereby other members of the family might support this person comfortably. The regulations are quite inflexible. In fact, some medical authorities believe them much too strict to be realistic.

Some countries have agreed to accept their share of "hard-core" cases. One has established a home for blind refugees with permanent endowment to support it. Others have permitted voluntary agencies to bring in hard-core cases for whom they would assure permanent support. One has built a sanitarium where those with tuberculosis can be treated while their families are getting established in some community. Groups interested in refugees would like to see the United States permit some such methods to be used.

This, then, is the government responsibility—but, in the final analysis, you and I are the government. Do we care enough to start a real movement to change our legislation?

Fifth Panelist—What We Do as Individuals.

This panelist should, if possible, represent a group with past experience in bringing refugee families to this country. He might regard this as the citizen's responsibility. It is hoped he will want to help other refugees who may be brought in. Experiences of other groups may be helpful. This can be summarized.

Follow-up Action

Don't let the meeting be the end of World Refugee Year for your community. Maybe a continuing committee on World Refugee Year should be set up to work on legislation, present films, encourage contributions to voluntary organizations helping refugees effectively and keep the interest high. Actually World Refugee Year should be just the beginning. Dr. Elfan Rees,

of the Commission of the Churches on International Affairs, one of the great authorities on the world refugee situation, has said:

"I fear that there will be many disappointed refugees at the end of World Refugee Year. They will have believed that this was their year to find a home and it will not have been for a large number. This will be the hardest mental health problem that we have ever had with refugees."

Your continuing committee can work to make World Refugee Year extend to the point where there is no backlog of refugees, and to give many new ones hope for relief.

Resources to use in preparing for your Town Meeting of the Year:

From Literature Headquarters—

I Lift My Lamp—Basic information on our present immigration laws and needed changes. Price, 25 cents.

The Fence—Information on our present immigration laws. Cartoon booklet on need for changing our immigration laws. Revised for World Refugee Year. Price, 5 cents.

Five Issues in Search of Discussion. Pages 8-15 contain a presentation on refugees—"An Endless Line of Misery." Price, 35 cents.

Order the following from U. S. Committee for Refugees, 11 West Forty-second Street, New York, New York—

We Strangers and Afraid, by Elfan Rees. Carnegie Endowment publication, 72 pages. Price, 25 cents.

World Refugee Year—Basic pamphlet on World Refugee Year. 50 copies for \$1.00.

A Litany for Refugees, by Dean Francis B. Sayre. Free.

World Refugee Year Film Library. Free.

In ordering these publications from the U. S. Committee for Refugees please enclose postage for bulk orders.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

MEMBERSHIP

THIS should be a good time to look at ourselves to see where we are and where we are going. We are halfway through the last year of the quadrennium. Where do we stand as to membership and organization? This graph

shows what has happened to the membership of the Woman's Society of Christian Service and the Wesleyan Service Guild and to the total adult membership.

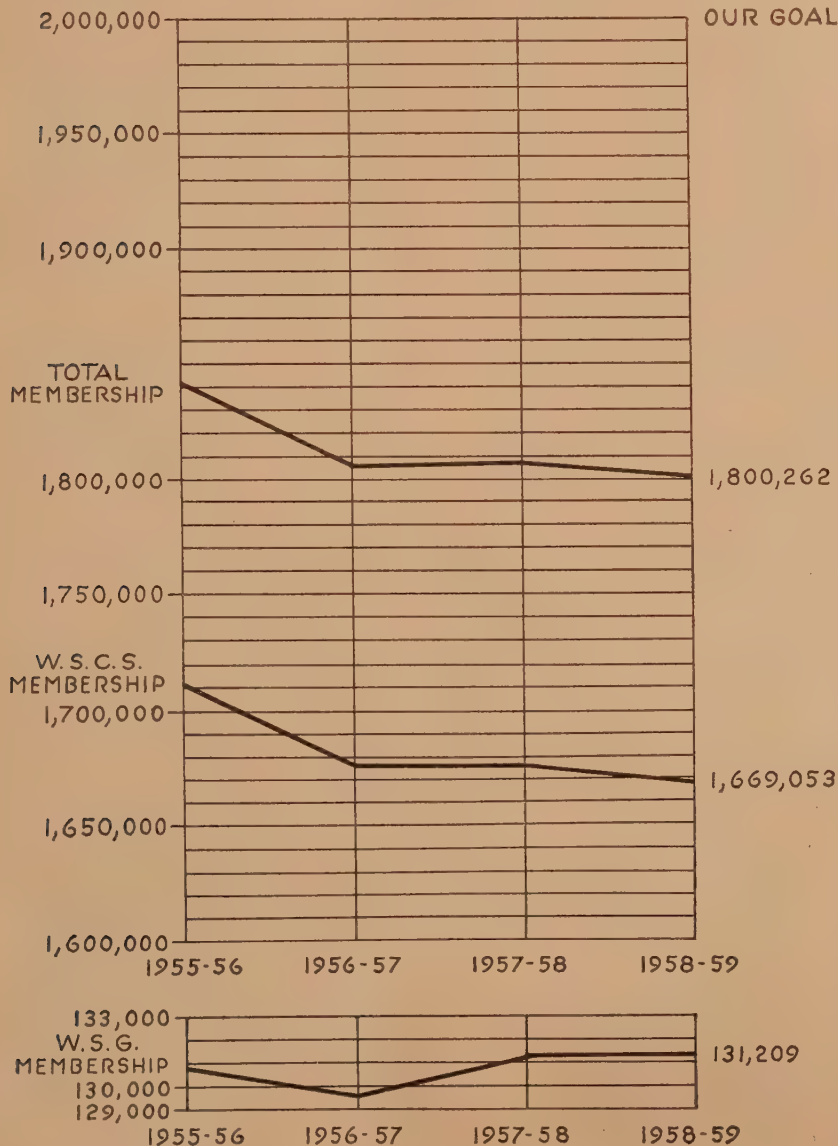
From this we see that the membership of the Wesleyan Service

Guild has increased this quadrennium from 130,918 to 131,209—a gain of 291, while the Woman's Society of Christian Service membership has dropped from 1,711,001 in 1955-56 to 1,669,053—a loss of 31,948. The total adult membership, as a result, shows a drop from 1,841,919 in 1955-56 to 1,800,262 in 1958-59—a total loss of 41,657 members. This indicates that the decrease in members of the Woman's Society of Christian Service is not due to women transferring to the Wesleyan Service Guild.

Another interesting facet of the picture is seen in the number of Woman's Societies of Christian Service reported. In 1955-56 there were 31,014, while in 1958-59 there were 31,113—or an increase in the number of societies of 99. In other words we have 99 more societies now than in 1955-56, but we have 41,657 fewer members.

At first one might assume that one part of the country was responsible, that the shift of population accounted for new societies in certain jurisdictions but not in others. Two jurisdictions do show a loss in number of societies—Central Jurisdiction has lost 46 societies and South Central 33 societies, while all the others show a gain. As far as membership is concerned, all the jurisdictions except Western show a loss. Western reports 474 more members this year than four years ago. The members of the local Woman's Society of Christian Service, as well as the officers of the district and conference Woman's Society of Christian Service, need to study their membership to find the cause. Various reasons have been given, but only as each local society looks at itself will the answer be found.

One reason given for the loss is the death of many of the members in the older age bracket. This must



be offset by interesting *young* women in the program and urging them to join.

Another reason given is that more women are employed. That is true, but the statistics still show 65 per cent of the women are not employed. Are they being approached?

Still another reason for loss of members is that families are on the move, and the women do not transfer their membership to the society in the new town. Also, there are so many activities calling for volunteers that women are having to choose where they will spend themselves. Many do not choose the Woman's Society.

The program of the Woman's Society of Christian Service has to have something that will appeal to all sorts and ages of women. The members cannot just trust that the

women of the church will be interested. They must make an effort to reach women of all ages and status, to explain the purpose and program of the Woman's Society, and to bring them to circle and general meetings. All this takes work, but it is one way to reach the goal of 2,000,000 members. If, however, the members say that all women of the church are not interested in what is done in the Woman's Society or that some women are doing enough by working in the church school or singing in the choir, then they are defeated to start with. The program of the Woman's Society of Christian Service is diversified and has fields of interest for everyone. Membership increases where a committee of concerned women interests other women in the work. Let us start with ourselves. "Yes, Lord, this means me!"

What's in a Name?

by

MRS. ARTHUR F. HOVDA

WELL, what *is* in a name? A few years ago, we decided to use circle names with more significance than just the "Mary Swanson Circle," "Doris Culmer Circle," or "Alice Retherford Evening Circle" (referring to the chairman's moniker). So, for a while we chose a Bible woman's name for each circle. At the first get-together, we had someone tell about our Bible namesake. That was a step forward, we felt.

Then, last year, we used the significant "word" idea and came up with "Mizpah" and "Whatsoever" circles among others. We learned the Bible verses containing these references and used them in our meetings.

However, in the past year or two, a few episodes came along that rather embarrassed us. We were called upon to name some of our

own Woman's Society missionaries and we could think only of one or two! Yet, we must surely have heard their names because we had been using the recommended study books and reading *THE METHODIST WOMAN* and *WORLD OUTLOOK*. Some members felt we should gain a more personal knowledge of our workers—so, we are trying something new this year.

At the first meeting last June, each newly formed circle was supplied the name and location of two missionaries. One was chosen as the name for the year. Each circle is to write to its namesake, tell her what we are doing and why; pray for her in the monthly devotions; remember her at birthday time, Christmas, and perhaps other times, too; watch the *WORLD OUTLOOK* and *THE METHODIST WOMAN* for letters and/or reports from her;

try to find a picture of her or her sphere of service in back copies and/or future copies; be alert for news from whatever source about her work and her area. Then, as the year draws to a close, each circle will be called upon at one Woman's Society meeting to tell the rest of us all about its "namesake." Since we have five circles, by the end of the year, we should be very familiar with one missionary and her work, and have a passing knowledge about the other four.

If we repeat this idea for a few years, we will be much more intelligent Woman's Society members. We think this will be a pleasant learning process and will help us to feel closer to the projects supported by our offerings. We are sure our namesake missionaries will get a "lift" when they hear from us through the coming year. Do we expect them to conduct a personal correspondence with us all? No, we do not.

Note: The *Annual Report* of the Woman's Division carries a listing of all missionaries and deaconesses serving under the Woman's Division of Christian Service.

Last Day at 150

November 25, 1959

Have you ever moved? If so, we can rely on your sympathetic understanding of our situation. Life is a little hectic at the moment. We are in the midst of moving. Everything is packed in boxes ready to be transported to the new headquarters at 475 Riverside Drive.

Yet page proofs of *THE METHODIST WOMAN* must be read and holes must be filled. For instance, here is this open space of several lines and material which might be used as a filler is packed.

However, this does give us a chance to record the fact that this is the last day in the office at 150 Fifth Avenue. It is a sentimental day. Nevertheless we look forward to the experience of working in new offices in the new location.

Come and see us!

MRS. C. A. MEEKER, Editor

FIELD CULTIVATION

THE Woman's Division of Christian Service has three staff members who are called "field workers." This is because they are engaged exclusively in traveling from conference to conference in the interest of the Woman's Society and the Wesleyan Service Guild. They are indeed itinerants! The three field workers are Mrs. W. B. Landrum, Miss E. Louise Nichols, and Miss Dorothy Barnette.

Suppose this is the first time you have heard that such services are available. We shall attempt to answer some of the questions you might ask. No answer will be complete because many factors enter into their experience in providing information and inspiration.

What does field work include?

Speaking at meetings of the Woman's Society and the Wesleyan Service Guild, student groups, Methodist Youth Fellowship groups, civic groups, and occasionally at church and/or school chapel services.

Sharing in the leadership of workshops and officer training experiences.

Teaching in summer schools, schools of missions, and leadership schools.

Interpreting the work of the Woman's Society and the Wesleyan Service Guild in many informal contacts as well as in meetings.

Planning with executive and other committees.

Organizing new societies and guilds.

Counseling with young people and adults in regard to missionary and deaconess service.

Who decides whether a field worker should be invited to itinerate in the conference?

The matter should be considered by the executive committee of the conference society. The job to be done in the light of the needs and total program of the conference should be the focus of this discussion. The Secretary of Promotion would be assigned the responsibility

to make the request and develop details of the itinerary. This will involve consultation, correspondence, and planning with many officers and leaders in the society and guild. Naturally the details will vary in accord with the purpose of the field worker's visit.

What are some of the values to be gained through the visit of a field worker?

Only a limited number are jotted down here because the real answers will vary with each conference in line with the purpose of the itinerary:

Programs planned more carefully and presented more effectively.

Officers better informed about their jobs and how they are related to other lines of work.

Inspiration and motivation.

Awareness of available resources including printed materials and visual aids, and ways to use them more effectively.

Some misconceptions may be cleared away.

Personal contacts helpful in countless ways.

Some problems solved and/or plans for meeting them agreed upon.

Does it take long to arrange to have a field worker and to plan an itinerary?

Usually, yes. The schedules for the field workers are filled approximately a year in advance, sometimes even longer. Then after dates for an itinerary have been determined the details within the conference (and districts) must be worked out.

Does an itinerary in the interest of the Woman's Society have relationship to any other phase of the conference program?

Yes, before plans are settled the Secretary of Promotion, in working on details, should make every effort to prevent conflict in meeting dates planned by other agencies within the conference.

—HELEN L. JOHNSON



A NEW BOOK

The standing Committee on Organization and Promotion suggested the value of calling attention to some books in the broad field of leadership education of adults. We accept this as a good idea.

*Understanding Ourselves as Adults,** by Paul B. Maves, is a leadership training text in the Standard Leadership Training Course. This book will receive wider use as a reading book, as a resource in a church library, and for personal enrichment. Some of you who are reading this page will use this text as a member of an adult group in a leadership school.

The chapter titles invite further reading. Some titles are: "Adults as We Find Them," "Adults Learn and Change," and "Individuals and Groups." We quote from the latter:

"Groups have goals . . . Groups have standards. Group standards arise because it is believed by the members that these are the best ways by which the goals may be achieved. Groups have programs. Programs are developed as definite plans for reaching the goals in harmony with group standards. If they do not succeed in defining them, they do not become a strong group; and their programs do not get off the ground.

"Good group membership is defined in terms of the contribution and effort that an individual makes toward helping the group to achieve its goals. Members are valued by a particular group to the extent that it believes they can contribute to the group. Leaders become leaders because it is believed or demonstrated that they can help members reach their goals. The qualities desired in members and leaders are to a large extent determined by the kind of group it is and the purpose it has. The strength of the group is determined by the concern of the individual members for achieving the group purposes, by the extent to which they are involved in the program moving toward the goals, and by the extent to which they believe their individual needs and interests coincide with those of the group. . . ."

"A group may want to increase its membership and its influence but finds it hard to assimilate new members easily, so a conflict grows up between the newcomers and the oldtimers. Those who try to get in may feel they are being frozen out. If they try to assume responsibilities, they may find they are resented by the old guard, which fears them as a threat to established leadership and a going program. Those who have been in may at the same time wonder why they can't get more members, why the new members don't take more interest and responsibility, and complain about carrying the burden of support. Unless a group has an effective means of assimilating the new members and the younger generation, it is doomed to get smaller and weaker. Often this merely accentuates the fears and the unyielding grasp of the oldtimers upon the reins of authority. . . . Groups do well to consider from time to time the meaning and nature of membership in the light of the ultimate goals of the group itself."

—H. L. J.

* *Understanding Ourselves as Adults*. Copyright, 1959, by Abingdon Press (\$2.00). Used by permission.

This book is available from The Methodist Publishing House serving your territory.



Salute

**The Wesleyan
Service Guild**

January is Wesleyan Service Guild Month. Be sure you let the Guild members know you are aware of the event.

MISSIONARY EDUCATION

The Letter and The Answer, appearing on pages 34 and 35, were published in *The Missionary Voice*, December, 1930, by permission of Ludgate Circus House, London E.C.—4.

THE EMPLOYED MEMBER

We have been hearing much about the changing role of women in today's world. Have we really looked at ourselves to discover what is happening in our own church and community? Do we know what difference employment has made to members in our Society and their participation in activities? Are we losing members because they are employed and cannot meet in the morning or afternoon? Or are they too tired to take office or participate even when meetings are held at night? Does our program meet the needs of the employed woman or is it geared to the homemaker?

As we look at ourselves and our members, we should consider the provision that the Woman's Division of Christian Service has made for reaching all women. "The Wesleyan Service Guild has a distinctive relationship to the Woman's Society of Christian Service. Its purpose is to provide a channel through which employed women can achieve spiritual enrichment and Christian fellowship and take an active part in developing a world Christian Community." (This is from *A Guide*, page 40.)

Have we discouraged employed women from transferring to the Guild? Or have we shown them how, together, the Woman's Society and the Guild can seek to provide Christian fellowship and spiritual enrichment for all women? If you do not have a Wesleyan Service Guild, you should see how you can encourage the employed women in your church to organize into a Guild. The Woman's Society of Christian Service and the Wesleyan Service Guild are an integral part of the Woman's Division of Christian Service.—H. D. H.

STUDENT WORK

RUTH M. HARRIS, *Secretary*

TWO NEW DEVELOPMENTS IN STUDENT CHRISTIAN WORK

by

DR. H. D. BOLLINGER

THE 1940 *Discipline* of the then newly organized Methodist Church provided in Paragraph 1128 for a commission "to conduct an immediate study of the program and organization of Methodist Youth" and "to formulate a proposed plan for the organization of the Youth of the Methodist Church." It also provided "an early date for a delegated national gathering of Methodist Youth."

In August, 1941, at Baker University, Baldwin, Kansas, the national meeting was held and there was organized a "creative, democratic organization of the youth and student work of the Methodist Church on the national level. . ." (from the preamble to the constitution of the National Conference of Methodist Youth).

In August, 1958, the National Conference of Methodist Youth voted that "there be separate, self-directing national organizations for both Methodist Youth and Methodist college students." This action was reaffirmed in August, 1959 (for a fuller account, see *Concern*, September 11, 1959). The action taken by the young people will have to be approved by the General Conference because the *Discipline* in paragraph 1404 provides for the National Conference of Methodist Youth as now constituted.

What, one may ask, are the reasons for the change from a single youth organization to the separate youth and student groups? We would venture three in response to this question, as observed from the student viewpoint:

1. The student work has become more precise and definite in its min-

istry of service to its own group. For example, within the Methodist Student Movement there are junior colleges, senior colleges, commuting students, foreign students, and graduate students. If the ministry of Jesus Christ is to be effective, the Methodist Student Movement must be precise and definite in its ministry to each of these.

2. The Methodist Student Movement has matured in its ministry to college students. It is no longer a peripheral exercise nor a series of social occasions on the edge of the campus. It is a Christian straight-to-the-heart-of-the-student operation. This requires specialization; it requires time; it demands extra effort.

3. The time has come when the Methodist Student Movement must meet all issues from a campus viewpoint on a world-wide basis.

This will require enlarged relationships with the National Student Christian Federation and the World's Student Christian Federation.

A second great milestone has been passed in the formation of the National Student Christian Federation which took place at Oberlin College, Oberlin, Ohio, in early September, 1959.

Back in the fall of 1944, the United Student Christian Council was organized. It represented a working together in a federated way of church student Christian movements in the United States, the YMCA, the YWCA, the Student Volunteer Movement and the Inter-seminary Movement. These same organizations have come together in the presently organized

National Student Christian Federation. One may reasonably ask, why is the new federated organization necessary?

The answer is clearly given in the preamble of the constitution of the organization which reads: "In order that the student Christian movements in the United States may more fully manifest oneness in Jesus Christ, Divine Lord and Savior, and that they may more adequately serve to increase the vigor and integrity of the church in the university, and that they may enter into the Christian mission throughout the world with greater obedience and imagination. . . ."

The N.S.C.F. (National Student Christian Federation), as it will now be called in Christian student circles, will be doing the following in which the Methodist Student Movement will participate in the current school year:

1. Make a special study of the theology of mission.

2. Hold several frontier seminars on world mission.

3. Implement the Life and Mission of the Church Project in its third and fourth years of emphasis.

4. Continue its special work among international students.

5. Endorse several conferences that pertain to Bible study, ecumenical procedures and the life and mission of the church.

6. Carry forward the regular ecumenical work hitherto done by the United Student Christian Council (now the N.S.C.F.).

In summary it may be said that the Methodist Student Movement is moving toward a sharpened sense of its ministry of Christ on the campus by means of its own self-directing national organization. Furthermore, it continues to co-operate in ecumenical work with its fellow student Christian organizations in the work of the National Student Christian Federation, which is the United States unit of the World's Student Christian Federation.

A Letter

From Johanan, Collector at Magdala, to
Zaccheus, Commissioner of Taxes, Jericho

Dear Zaccheus:

I have had Jesus the prophet of Nazareth to dinner today, and a number of our friends came to meet him. I promised to let you know what happened, but I promised too much. I will tell you what I can, but it is only an hour since he went, and he has left me full of thoughts. As you know, I was rather nervous about the whole affair. First thing this morning I would have given a good deal to stop the dinner altogether. You and I often say that our sort of people are no worse than other folks, but when I went over the invitations in my mind, I couldn't help feeling that we were queer company for a man such as Jesus. I wondered what would happen if Reuben began talking the way he does sometimes, and I meant to give him a hint before the meal began. However, I did not get an opportunity, and as it happened there was no need. Reuben wasn't himself today.

Well, Jesus came. What is he like? If you had asked me half way through dinner, I should have said that he was the nicest man I had ever met. But now I think—oh, I don't know what I think, except that I am not fit to touch his feet. Of course we were all very anxious to hear him talk. Reuben was hoping that he would give the Pharisees a dressing down, and make an opening for him. But Jesus never mentioned the Pharisees, and to tell the truth I believe we all forgot that there were such people. He seemed just as ready to listen as to talk. And what a listener he is! I never met anyone who listens as he does. I happened to mention my boy Benjamin, for we are wondering what trade to put him to, and of course we are rather anxious as there are not many openings for a publican's son. Jesus was interested immediately, and asked me questions about the lad. He told me something too about his own boyhood. I began to feel rather ashamed at last, for you know it is very strange to meet some one who understands your own lad better than you do yourself. But he does understand boys.

I cannot tell you all the things we talked about. They were much the same kind of things you and I might speak of, but there was a difference. I found myself talking to him as though I had known him all my life. I began telling him—I can't think how I did it—how I got into this business of ours, and I was explaining our difficulties and how impossible it is always to keep straight when everyone is trying to take advantage of you, especially in these hard times when the future is so uncertain and one must make provision while one can for wife and family. He just listened, and looked straight in my face as though he understood all I said—and all I didn't say as well—and as though he were sorry for us. He didn't interrupt, or argue with me, but the more I looked at him, the more I wished I had never got into the cursed business and the more I wished I could begin again.

You will think it ridiculous, but as he sat there, I wondered why we were not all like him. We were all sick, and he alone was well. I remembered the time when you and I were boys together, and I felt that we had missed the road. If I had been alone with him, I think I should have made a clean breast of it, and asked him what to do. He could see that my feelings were getting out of hand—they say in the town that Johanan has no feelings, and I half believed them until today. But really the tears were in my eyes, and I had such a longing, and felt so helpless. And Jesus said to me, as though he understood everything, "Don't be afraid. Think it over again, and remember your heavenly Father knows what you need. Don't lose your life in trying to save it." Do you see what he meant?

Well, the meal ended, and I was bidding him goodbye at the door, when the girl Rachel—perhaps you guess her trade—came up to the door, and I felt the blood rush to my cheeks, lest she should show that she knew me. But she had eyes only for Jesus. Some of his friends drew back when they saw her, but Jesus himself gave her a look which I shall never forget, went straight up to her, and said only this, "Don't do it any more." She stood gazing after him as he went, then covered her face in her hands, and ran down the street. As for me, I watched him till he was out of sight, and had hard work not to run after him. He is on his way to Jerusalem, and is to pass through Jericho. I mentioned you to him. Be sure you see him. Don't let anything stop you.

The Answer

From Zaccheus, Commissioner of Taxes at
Jericho, to Johanan, Collector at Magdala

Dear Johanan:

You have made Zaccheus a poor man. The half of all I had gathered these many years went at one stroke, and the rest seems likely to follow. It was your letter that did it, and I shall leave you to do the repenting, for I cannot. I am too contented for any grieving.

You told me I must not miss seeing Jesus, but I nearly did. It was seven days ago when I heard that he had entered Jericho, and I made off to see the man who had made such a difference to you. But there was already a great crowd about him, and being smaller than most, and not in the way of having favors shown me, I could not get near, do what I would. So I tried another plan. I ran on ahead and clambered on to the bough of a tree, and waited there, sure of a good view.

I saw him in the distance, I watched him as I came near, and I thought to see him pass and leave me behind. He came within three paces of me and stopped. He looked me in the face and said as though I were a friend, "Zaccheus, make haste and come down. You must give me a home today." Was I glad? I have asked myself a hundred times why those words quivered all through me. But is it nothing, Johanan, after so long a time, to be treated like a man? He gave me his friendship. Outcasts must make friends with outcasts for we have no others, but what need had he of me?

I lost no time. I tumbled down from my perch and gave him the best welcome I knew how and turned to lead the way to our house. Then my trouble began. I had not gone twenty paces before I knew that something was wrong and of course I have foreseen it. The weather had changed, Johanan. The chatter of the crowd ceased. The boys were very quiet. There was horrible silence. The light went out of the men's faces, and I saw round me nothing but anger and contempt. You will say that we have seen all that many a time before. Yes, we have; but if we had not earned it, you and I, at least we paid them back for it. But was I to drag *him* down into the mud I was in myself?

It seemed as though he had lost all his friends at one stroke, and lost them all for me. Then the voices began again. They gave me all the usual names, but they were not aiming at me this time. "Going *there* to eat!" said one; and I heard the answer, "Oh, yes, he knows how to choose his table"; "And his wine," said a third. He heard it, too, as well as I. I wondered whether he repented of having involved himself with me, and while I was wondering he drew a little nearer to me as we walked and said, "You will have room for these other friends of mine?" and he pointed to the young men who were with him. And I answered him. But I was at my wits' end and could no longer play my part. Indeed, Johanan, all my armour was gone. If I could have turned upon them and said, "These men slander me. Publican as I am, my hands are clean!" But I could not say so. For once they spoke the truth when they said that my house was no place for him. I looked at him and my eyes were opened. Beside him, we were all common and unclean. My ears were burning and my thoughts were in a maze, but I still found myself saying, "He must not come to my house in vain," and just as we reached the house, the light broke on me and I knew what to do. I turned at the porch, and stopped. "Listen," I cried, "I will give half my fortune to the poor, and if I have defrauded any man of anything, I will pay him four-fold."

I could not read his thoughts, but there was a smile upon his face, and I became content. He lifted his hand as though to bless my house, and said, "Salvation has entered this house today. Zaccheus, too, is a son of Abraham." Yes, He said it; those were his words. He said I was not an outcast, and I have found, Johanan, that a son of Abraham may call upon the God of Abraham. "The Son of Man," he said—Did he call himself by that name when you met him?—"The Son of Man came to seek and to save the lost." Strange that I did not know I was lost until I was found. He came in and stayed with us. All I can tell you is that we shall never be the same again. Old as I am, I have begun again.

About the money! I have gone around making restitution as I promised. It was not easy but it was easier than I expected, and I think I am near the end of it now.

Peace be with you.

YOUTH WORK

ALLENE MAY FORD, *Secretary*

CULTIVATING MISSIONARY PERSONNEL

“AND Jesus came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the Sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, ‘The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord’” (Luke 4:18-19).

Secretaries of Youth Work may be called upon to define the nature of their task. Many may see with clarity and feel with certainty the fullness of their mission. Others may be seeking guidance in knowing how to help young people understand the world mission of the church and to undertake an active and significant part in it. There are many excellent helps available, some of which are listed here.

In One Spirit

During the past week I have been reading a book which I recommend enthusiastically to all adult workers with youth—*In One Spirit*, by D. Campbell Wyckoff, a Friendship Press book published in 1958, available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Sale price: \$1.95. Mr. Wyckoff answers very adequately such questions as: What is our idea of missions? What is the place of missionary education in Christian education? How does an adult work effectively with senior-high youth, etc. In Part Two he deals with helping senior-high youth understand the Christian mission through study of the Bible,

theology and doctrine, history, and the changing character of missions of our day. In Part Three he deals with methods and techniques, principles for getting the job done, getting acquainted with missions at firsthand, direct action, and vocational counseling.

Want a Real Job?

This very attractive pictorial booklet describes present-day missionaries, frontiers, areas of activity, giving and receiving, and how Christianity makes a difference in making known the aggressive love of God. Included in this publication is the following quote: “YOU . . . A MISSIONARY? If you have an awareness of man’s need and the challenge of God to use your life to meet that need, God will stretch your capacities, deepen your spiritual resources, widen your horizons, and enrich every area of your life as you allow yourself to be a channel for him to reveal himself.” This booklet has a special insert sheet designed to give high-school youth information on missionary service, answering such questions as: What are foreign commissioned missionaries and what do they do? What are deaconesses and home missionaries and what do they do? What are the basic requirements for service? What can I do to prepare now while I am still in high school? (Available without charge from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

A Primer for Missionary Recruitment

Prepared to help the reader understand some of the basic factors involved in recruiting for missionary service, the booklet contains the following challenge: “The call of God to witness and serve, summons us:

To make Jesus Christ known to all lands as Savior and Lord.—To witness the reconciling love of God.—To make disciples of men.—To draw them into the fellowship of the church.—To serve human needs in the spirit of Christ.—To enlist men in the building of the kingdom of God.—To promote Christian world brotherhood and peace.—To bring to bear on all of life the spirit and principles of Christ.

The youth of your church who engages himself in this mission commits himself to a creative adventure. Led by the Spirit of God, he becomes a worker with God, dedicating his talents and surrendering his life to that end. You can help.” Available from Editorial Department, Joint Section of Education and Cultivation, Methodist Board of Missions, 475 Riverside Drive, New York 27, New York.

Methodist Service Projects

This comprehensive directory of opportunities for service offered by The Methodist Church through its general boards, commissions, and other agencies is a MUST for every adult worker with youth. What is a Christian vocation? One of the finest statements on a philosophy of Christian vocation is found in this essential document. “Christian commitment demands the dedication of the day’s work. . . . Man can find and express God’s will in a wide variety of occupations. We are convinced that God is calling some persons to service in government, in industry, in public-school teaching, in home and family life, just as surely as he is calling others to life work with the church. The principle of vocation as the obedient response to God’s will is the first and greatest test of the Christian quality of a life work.”

Service Projects: For information write: Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tennessee. \$9 per 100; 15 cents per copy.

Helpful Films: *Reply to Reality*, \$8 rental; *Make All Things New*, \$6 rental.



WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

World Federation Telephone Conversation

Every year the Wesleyan Service Guild in Port Neches, Texas, features a program on the World Federation of Methodist Women. Last year, at the beginning of the program, a newsboy entered the room calling out, "Extra! Extra! Read all about it—the World Federation of Methodist Women!" Then he distributed mimeographed folders containing items of information concerning the World Federation. Last year the Guild put on the following skit. Both program suggestions are shared through the courtesy of Mrs. Ted Lott.

SCENE: *Head table at a World Federation of Methodist Women banquet. LEOLA and ELLA are seated at opposite ends of table. ESTHER sits next to ELLA.*

ESTHER: I wonder why Leola didn't come. She always seemed so interested in the World Federation. I think I'll call her tomorrow.

ELLA: I'll just call her *now*. *(She pulls out a telephone from her oversized purse and dials a number.)*

LEOLA *(pulls out a telephone from her purse)*: Hello.

ELLA: Hello, Leola. Did you forget about the World Federation dinner tonight?

LEOLA: Is it *tonight*?

ELLA: Yes, we have had dinner. We missed you because you had been so interested in the World Federation and we wondered what happened to you.

LEOLA: Oh, I wish I hadn't let it slip my mind—but you know I stay so busy. I have a meeting almost every night and I *work* every day.

ELLA: Yes, I *work*, too; and I know how busy you are.

LEOLA: I wanted to learn all about the World Federation, and now I guess I missed a good opportunity.

ELLA: Yes, the program was very informative. If you aren't too busy, perhaps I could answer a few questions now.

LEOLA: *Oh me!* I barely know what the World Federation is. I'm not *real sure* I know that. Who can belong?

ELLA: Any national Woman's

Society in the Methodist connection can belong.

LEOLA: I guess the Woman's Division is a member then.

ELLA: Yes, the Woman's Division of Christian Service is one of the United States units.

LEOLA: How many units are there in the world?

ELLA: There are forty-seven units in forty-two countries. Forty countries have one unit each, and there are five units in the North American area.

LEOLA: I heard something about a symbol. Does the World Federation have a symbol?

ELLA: Yes—the Tree of Life which bore twelve manner of fruits. The fruits represent the program of work of each unit. We read the Federation Scripture in Revelation 22:2. "And on either side of the river was the Tree of Life which bore twelve manner of fruit every month, and the leaves were for the healing of the nations." Don't you remember—our program cover had a picture of the Tree of Life?

LEOLA: Yes, I do remember that. Ella, are individuals members of World Federation? I mean, can I be a member?

ELLA: Indeed, you *are* a member. You became a member the day you joined the Guild.

LEOLA: I don't pay any dues. How is the World Federation financed?

ELLA: There are no dues. In our unit, the Woman's Division of Christian Service makes an annual gift to the World Federation of Methodist Women. In this way

each Methodist woman, through giving to appropriations in her local Society, pays her part of the World Federation.

LEOLA: I don't remember when the World Federation was organized.

ELLA: It was organized in 1939 with Mrs. Thomas Nicholson as first president. But you know it became an affiliate of the World Methodist Council in 1956 when the Federation met at beautiful Lake Junaluska, North Carolina.

LEOLA: Is the membership very large?

ELLA: The World Federation represents eight and a half million Methodist women.

LEOLA: *Eight and a half million!* How do that many people ever work together?

ELLA: The units are well organized. Through their correspondents they keep in contact with each other. There are also area vice-presidents.

LEOLA: Do you know who our area vice-president is?

ELLA: Mrs. T. Otto Nall is the vice-president of the North American area.

LEOLA: Who is the president of this world organization?

ELLA: Mrs. Ernst Scholz, of Berlin, Germany. Our own Mrs. Paul Arrington of Jackson, Mississippi, is the vice-president.

LEOLA: I surely appreciate your interest in helping me learn more about the Federation. I know it is too late for me to come over to Hassler Hall!

ELLA: I think you could get here in time for at least one part of the program.

LEOLA: I believe I'll run over to the meeting and I promise to keep my date book by the phone in the future. I'll see you in a minute.

ELLA: Goodby.

LEOLA: Goodby.

SUGGESTIONS FOR CHAIRMEN OF SPIRITUAL LIFE IN DISTRICT AND CONFERENCE

1. Be informed, using the following sources:

(a) Chairman of Spiritual Life of the jurisdiction (conference, if you are a district chairman) Wesleyan Service Guild and the material she sends you.

(b) Conference (District, if you are a district chairman) Secretary of Spiritual Life of the Woman's Society of Christian Service and her committee.

(c) Literature: Church magazines and other publications; Wesleyan Service Guild *Handbook*, especially pages 37-38, 46, 49-50; *Spiritual Life Handbook*; *Spiritual Life Packet*; Woman's Division leaflets pertaining to Spiritual Life; *THE METHODIST WOMAN*; *WORLD OUTLOOK*. There are bibliographies in the *Spiritual Life Packet* and on the last few pages of the *Spiritual Life Handbook*. There is also a mimeographed sheet of resource materials for Wesleyan Service Guilds available at the Guild office. Sources where you may obtain materials are listed inside the back cover of the *Spiritual Life Handbook*.

(d) Conferences and other meetings applying particularly to Spiritual Life.

2. Be a member of the Conference (District, if you are a district chairman) Wesleyan Service Guild Standing Committee.

3. Give suggestions to the district (local, if you are a district chairman) chairmen and channel information to them. Notify them of new publications and devotional materials that you have found helpful.

4. Be responsible for getting the work of Spiritual Life into the Conference (district, if you are a district chairman) program of the Wesleyan Service Guild. This will be done mainly through the Guild Weekend in conferences, and the district meeting in districts.

5. Get from the Conference (District, if you are a district chairman) Secretary of the Wesleyan Service Guild the answers sent in on report blanks under the heading of Spiritual Life Enrichment.

6. Urge participation in World Day of Prayer and Week of Prayer and Self-Denial. Be prepared to give help in setting up Times Apart and Retreats.

tian Vocations, 1001 Nineteenth Avenue, South, P. O. Box 871, Nashville 2, Tennessee. Obtain a Friendship Press Catalogue for a knowledge of current materials on the Home and Foreign Mission Study Courses. The conference secretary receives a copy of the adult books and guides for each year's study courses. She should share these with the conference chairman of Missionary Education.

(d) Conferences and other meetings applying particularly to Missionary Education. Be a member of the Conference (District if you are a district chairman) Wesleyan Service Guild Standing Committee.

3. Give suggestions to the District (Local if you are a district chairman) chairmen and channel information to them. Notify them of new materials they should study and promote.

4. Be responsible for getting the work of Missionary Education into the Conference (District if you are a district chairman) program of the Wesleyan Service Guild. This will be done mainly through the Guild Weekend in conferences and through the district meeting in districts.

5. Get from the Conference (District if you are a district chairman) Secretary of the Wesleyan Service Guild the answers sent in on report blanks under the heading of Missionary Education and Service.

6. See that there is an emphasis on recruitment of missionaries, deaconesses and other workers in your conference (or district) Wesleyan Service Guild. Be sure those who express interest in full-time Christian Service at Conference Guild Weekends or district meetings know where to go for information and how to make application.

SUGGESTIONS FOR CHAIRMEN OF MISSIONARY EDUCATION IN CONFERENCE AND DISTRICT

1. Be informed, using the following sources:

(a) Chairman of Missionary Education of the Jurisdiction (Conference if you are a district chairman) Wesleyan Service Guild and the material she sends you.

(b) Conference (District if you are a district chairman) Secretary of Spiritual Life of the Woman's Society of Christian Service, her committee, and the material she sends you.

(c) Literature: Church-school magazines and other publications; Wesleyan Service Guild *Handbook*, especially pages 38 and 39, 46, and 47, 50 to 52; *Missionary Education and Service Handbook*; Woman's Division leaflets pertaining to Missionary Education; *THE METHODIST WOMAN*; *WORLD OUTLOOK*. *Methodist Service Projects* is sent to each conference secretary of the Wesleyan Service Guild. Ask her to share it with you or send for your own copy. Write to the Interboard Committee on Chris-

Prayer Calendar Devotion

A dramatic service, adapted from one written by Mrs. Aline Crowley, Spiritual Life Chairman for Tri-State District, Southern California-Arizona Conference, Western Jurisdiction, gives a splendid idea for the presentation of the *Prayer Calendar*.

SETTING: A large wooden frame with a hinged door forms a book. On the door, in color, is a replica cover of the *Prayer Calendar*. The stage is in darkness, with a spotlight on the door of the *Prayer Calendar*. A screen is used for the background, and the participants slip in through a small opening between screen and wooden frame. The screen can be placed any distance from the frame, to provide ease in entering calendar.

PRELUDE: Organ Music

CALL TO WORSHIP: Opening Prayer, (*Prayer Calendar*,* page 8)

LEADER: The theme of this calendar is to present mission projects and workers for special prayer. Our purpose is to encourage the use of the *Prayer Calendar* in our personal devotions, family worship, informal group meetings, and in special prayer groups.

In this booklet, the mission projects are assigned to certain days for special prayer emphasis. Each day of the year, the person who uses the *Prayer Calendar* is asked to pray for certain projects, both at home and abroad. Also included is a list of the missionaries and deaconesses as well as officers and elected staff members of the entire Board of Missions. The names of the missionaries and deaconesses appear on their birthdays.

Of course, anyone who uses the calendar regularly would pray for all projects, missionaries, deaconesses, and other workers who are listed. But, as you know, the Wesleyan Service Guild has certain projects labeled "Special Interests" of the Guild. Since these are our

special concern for this quadrennium the Guild member probably has a warmer feeling when the day lists one of those particular projects with which we are most familiar.

Tonight let us look inside the *Prayer Calendar*, and find some special Guild interests. (*Calendar opens*.) As we leaf through our *Prayer Calendar*, we note that on Monday, February 8, we are to remember the Public Health Work in Nyadiri, Southern Rhodesia, Africa.

SCENE I: MOBILE CLINIC. (See picture on page 12 of the December 1959 issue of THE METHODIST WOMAN.) Mrs. Pearl Willis Jones, the missionary, has just arrived in Dindi. She and the African nurse, in charge of the clinic, discuss the happenings of the past month, the number of maternity cases, and the patients, while setting up the clinic.

(Add facts from the article, "Tales of the Blue Angel," page 12. At the end of her speech the *Calendar* closes.)

Friday, May 6, is May Fellowship Day and it is also the day we remember the Iowa National Esther Hall in Des Moines, Iowa. (*Calendar opens*.)

SCENE II: GROUP OF GIRLS. (See pages 8 and 9 of the 1959 July-August issue and page 19 of the January 1960 issue of THE METHODIST WOMAN.)

A recent expansion and remodeling program at Iowa National Esther Hall brought the capacity to approximately 140 residents. (Add facts on residence halls in general from article, "A Home and a Hori-

zon," page 8, July-August 1959 issue. As leader concludes this story, the *Calendar* closes.)

Special Interests also include Educational Work in the United States. Prayers will be directed toward Pfeiffer College, Misenheimer, North Carolina, on Sunday, August 14. (*Calendar opens*.)

SCENE III: TWO GIRLS IN CAP AND GOWN. (The leader relates interesting facts from the article, "Aims and Emphases of Pfeiffer College," page 13, January 1960 issue of THE METHODIST WOMAN. *Calendar* closes at the end of the speech.)

Continuing through the *Prayer Calendar*, we discover that the agricultural and industrial school in Preston, Cuba, will be the object of our special prayers on November 30. (*Calendar opens*.)

SCENE IV: NURSE IN UNIFORM. (Leader relates items of interest from article, "The Saga of the Blue Dragon," page 12 of the November 1959 issue of THE METHODIST WOMAN. *Calendar* closes.)

You have learned that the mission projects of the Woman's Division of Christian Service really come alive for us when we read THE METHODIST WOMAN and WORLD OUTLOOK. Then when we see the names of the projects and the birthdays of the missionaries and deaconesses in the *Prayer Calendar*, we can pray with more understanding for the success of God's work in that particular area.

CLOSING PRAYER: Choose one from the 1960 *Prayer Calendar*.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price 60 cents; 3 copies for \$1.50.

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE FELLOWSHIP OF THE PRAYER CALENDAR

by

THE REVEREND W. THOMAS SMITH

Pastor of Trinity Methodist Church, Atlanta, Georgia

Where does the *Prayer Calendar* meet the greatest need? Of course, all of us use this booklet in numerous ways, ranging from personal gifts at Christmas time to prayer guides for church groups. Yet, I have in mind something far more personal—something having deep meaning in our own prayer life. The best and the most meaningful answer as to the use of the *Prayer Calendar* must come out of the personal prayer life of those who use it.

Can we, for a moment, slip into a prayer circle in your home church, your own Woman's Society of Christian Service? Let us hear some of the members give their own testimony.

● "The *Prayer Calendar*?" There is a pause as the quiet, young mother of three active youngsters reflects for a moment. "For me it means one thing, the world. My greatest danger is that of letting my prayer life become self-centered, or if not self-centered, then family-centered. My activity seems to be so limited to the duties at home that I must watch or my prayer life will center there—and go no farther. Through my *Prayer Calendar* I see a world, and my eyes and my prayers are focused on that world, all of it."

● "Me?" a middle-aged lady responds quickly, "for me the *Prayer Calendar* is a check, a personal check against vague broadness in prayer. I find it so easy to pray for everyone, just everyone, which really means I pray for no one in particular. Unfortunately, 'all mankind' becomes too general. A major problem in prayer, my prayer at

least, is this tendency to be so comprehensive that the prayer is impersonal. As I read the names of missionaries and deaconesses in the Calendar, my thoughts and prayers converge on a specific individual. They say Francis Asbury prayed for his preachers by name. My Calendar helps me do the same; by name."

● We approach a lady who has all the characteristics of a business woman. "Yes, I am in business—the business of selling—and good business practice means avoiding dull routine. That's exactly what I must guard against in prayer—the routine of offering the same prayer again and again. I call it monotony in prayer. My *Prayer Calendar* is the check against 'vain repetition.' Each day something new is before me; a new person, a new area, a new need. This keeps my prayer life vital. New opportunities come. This means I cannot use the same prayer, or at least not the same words. It keeps me out of the routine which can become a rut."

● A matronly lady with gray hair and a warm smile says, "I'll just admit it. My *Prayer Calendar* is the watchman which keeps me from choosing just those regions in which I have a special interest. My Calendar takes me to places of need which I would not think of. Ordinarily I tend to brush over those spots where there is no special appeal to me. In real prayer we cannot pass over the uninviting situations. The Calendar makes me conscious of many situations."

● "My greatest difficulty is in fail-

ing to realize need, human need around the globe." So spoke a high-school student. "One real purpose of all private devotions is to hear God call. Through the Calendar, I do hear the call. I see need in many fields, in many lands. The Calendar will not let me forget the needs of all mankind. I hear the call, and I seek to answer, 'Here am I, send me.'"

● "My trouble is the household busyness which keeps me from a regular time for prayer." The mother of two teen-age boys now spoke. "The Calendar is the wonderful reminder of daily prayer. It speaks to me throughout the day. Each time I see it, it calls—'Prayer Time.'"

● A very earnest, sincere woman looked up: "The *Prayer Calendar* has taught me the true meaning of brotherhood. It had never really come home to me—this matter of people of other nations, races, colors, cultures. I discovered the glorious experience of praying for people as individuals and not thinking of them in terms of a group or race."

● A deaconess paused, "No one will ever know how much the *Prayer Calendar* means to me. Through the Calendar I know that thousands are praying for me. I am the recipient. At the same time I am a contributor. It brings a thrill to my heart, I call it my 'Fellowship of the *Prayer Calendar*.'"

● "To put it very simply, the *Prayer Calendar* keeps my mind from wandering." This was a young secretary. "I must admit that so often my prayer is interrupted, or rather, made less effective because my mind strays. The Calendar keeps me at attention during prayer. In a gentle, yet firm way, it keeps my thoughts on the subject of my prayer."

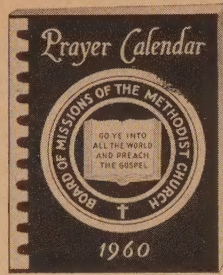
• "Perhaps this will sound strange, but my *Prayer Calendar* made me conscious of the great need which exists at my very doorstep." This was the voice of a public-school teacher. "I had not been conscious of Methodist work being done in my own city. As I followed the Calendar, I learned, and as I prayed, I discovered. My life was made richer. Riches at my very door, and I did not know it."

• "My *Prayer Calendar* is the vital tie with my church." This statement came from a woman who had only recently become a Methodist. "Quite frankly, at first I was a stranger and The Methodist Church was a bit strange to me. Through the Calendar I became acquainted with the vast program of my new church. Now the church has taken on new significance for me. Not only do I understand it—I pray for it. I am thrilled to be a part of it."

• "I call it the 'Prayer Circle of the Concerned.'" It was easy to see that the one making this statement was concerned; it showed in voice and face. "I feel that all who use the Calendar are concerned, and we are united in an unbroken circle. This means that daily prayer—prayer of concern—is offered around the world. I am part of that circle."

• "Let me put it this way: my Calendar is the best means I know for keeping selfishness out of my prayer life." Indeed, a very honest face shown behind the confession. "I am a widow, living entirely alone. It is so easy for me to think only of myself, my needs, my problems, my sorrows. If I follow the Calendar, I cannot restrict my prayers. My Calendar really saves me—saves me from myself."

• "I am an M.D. A copy of the *Prayer Calendar* is in my reception room. You have no idea how many patients comment about it. For a number it is a new experience—a bit of reading material they have never seen before. It



shifts the theme from personal ailments. It becomes a spiritual 'conversation piece.'

• A middle-aged gentleman in a smart business suit spoke, "My furniture store is not large. Each morning our employees, three salesmen, two truck drivers, the bookkeeper, meet for a brief devotional. We use the *Prayer Calendar*. It gives us the 'lift' for the day."

• "Yes," said a large gentleman with a broad smile, "I'm a traveling salesman. Hour after hour I'm in my car, but on the seat beside me is my *Prayer Calendar*. I call it my traveling companion. Frankly, I could not get along without it."

• A tall young man with a deep tan spoke. "My job is coaching football in high school. It means something for my boys to see my *Prayer Calendar* in the locker room. The Calendar is a silent witness to young manhood."

• "My *Prayer Calendar* is kept in my coat pocket," remarked a bank president. "It is my reminder of really important things. It whispers to me each minute of the day. It tells me to keep first things first, not only in my life, but in the lives of others. It speaks to me of sacrificial giving and sacrificial living."

• This Fellowship can be yours and mine. We can all be part of it—the Fellowship of the *Prayer Calendar*. "Really, it is the best part of my day," said the pastor. "As I start my calls, I slip the Calendar into my pocket. It reminds me that thousands are with me, helping, working, praying. How can I fail—with their help—and God's power."

HONOR ROLL

Additional names of those having secured five or more new combination subscriptions for the April drive are listed below as follows:

Tennessee

ST. MARKS CHURCH, Knoxville;
Mrs. Bart W. Toole

Illinois

RICHARD STREET CHURCH, Joliet;
Mrs. Wilfred Moak

Maryland

PASADENA CHURCH, Pasadena; Mrs.
Theodore J. Brown

Michigan

THE FERRY CHURCH, Ferry; Mrs.
Edward Liphardt

Texas

THE METHODIST CHURCH, Decatur;
Mrs. C. L. Olive

ATTENTION ALL SUBSCRIBERS

In order to facilitate earlier delivery each month, it is necessary to change the closing date for receiving subscriptions to **THE METHODIST WOMAN** and **WORLD OUTLOOK**. We will appreciate your cooperation in this matter.

This will be effective **February 15, 1960**—the deadline for receiving subscriptions to begin with the April issue.

**THE METHODIST WOMAN
and
WORLD OUTLOOK**

SCHEDULE TO OBTAIN DESIRED ISSUE

**Closing Date:
Fifteenth day of the month**

**Orders Received
in Offices by:**

NOVEMBER 15
DECEMBER 15
JANUARY 15
FEBRUARY 15
MARCH 15
APRIL 15
MAY 15
JUNE 15
JULY 15
AUGUST 15
SEPTEMBER 15
OCTOBER 15

**Will Receive
Following Issue:**

JANUARY
FEBRUARY
MARCH
APRIL
MAY
JUNE
JULY
AUGUST
SEPTEMBER
OCTOBER
NOVEMBER
DECEMBER

Calendar of Activities

CHILDREN'S WORK: Become familiar with all missionary materials and resources. Read Primary and Junior Manuals on missionary units for use in additional sessions. Assist with leadership.

CHRISTIAN SOCIAL RELATIONS: Encourage the local church to do something about World Refugee Year. See pages 26-28. Cooperate in plans to observe Race Relations Sunday and Brotherhood Week in February.

LITERATURE AND PUBLICATIONS: Promote the use of the *Prayer Calendar*. See pages 40, 41.

MISSIONARY EDUCATION: Begin the study on "Africa." Cooperate in the church-wide study, *Medical Missions Around the World*, when it is offered. Share in the mission studies of the church school. Call attention to articles on missions in *THE METHODIST WOMAN* and *WORLD OUTLOOK*.

PROMOTION: Take this midyear opportunity to check on achievements of the past months, evaluate what has been done, and make plans through the executive committee for strengthening the weak spots in the total program of the Society. Give recognition in some way to Guild Month.

SPIRITUAL LIFE: Call attention to the list of Books for Lenten Reading, page 21. Urge everyone to read devotional books during this period.

STATUS OF WOMEN: Suggest to your committee the study of the pamphlet *The New Nations and the Role of Women in the New Nations*.

STUDENT WORK: Write letters to students and service personnel away from home. Send devotional booklet, *Power*. Order from P. O. Box 871, Nashville 2, Tennessee.

SUPPLY WORK: Report to your Society all Cash for Supply Work sent by your treasurer, both the amount and the name of the recipient institutions. Notify the workers when the money has been sent.

TREASURER: As chairman of the Committee on Finance, make sure that all requests for money are considered by that committee before being presented to the Woman's Society. Inspire your society to do its full share in helping the Woman's Division to achieve the financial goal for the quadrennium: \$10,000,000 on appropriations by May 31, 1960.

VICE-PRESIDENT: Meet with the Committee on Program for evaluations and detailed planning. Plan study course on "Africa." Present program, "The Golden Cord of Service."

WESLEYAN SERVICE GUILD: Publicize the Guild by making its purpose and program known. This is a good time to have a tea for new members.

YOUTH WORK: For MYF Council meeting, check on response to unit of study on Africa. Plan ways to continue interest in Africa: bulletin board, scrapbooks, and brief reports.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA: *Angola*—Miss Alberteen Ware (Term completed), 1227 Clark Ave., Parsons, Kansas.

KOREA—Miss Elsie Stockton (Regular), c/o Nettie Stockton, Austin, Colorado.

SOUTHEAST ASIA: *Burma*—Miss Maurine Cavett, c/o Mrs. A. H. Bowen, 35 Avenue B., Denison, Iowa (Regular).

RECENT DEPARTURES FOR:

AFRICA: *Central Congo*—Miss Simone Van Ooteghem, R.N. (Regular).

Southern Congo—Miss Ruth Muller (Regular).

INDIA—Dr. Mary E. Dumm (Special Term); Miss Mabel Sheldon (Regular).

JAPAN—Misses Anne Peavy (Regular), Margery Mayer (Regular).

LATIN AMERICA: *Bolivia*—Miss Helen Wilson (Regular). Miss Thelma Cooley (Regular).

Cuba—Miss Joan Goforth (Special Term).

Mexico—Misses Olivia Dickhaut (Regular), Blanche Garrison (Regular).

NEPAL—Miss Winifred Sandberg (Special Term).

PAKISTAN—Miss Sandra Hancock (Special Term).

SOUTHEAST ASIA: *Malaya*—Miss Evelyn Gislason (Special Term).

Prayer for Christian Unity

The Commission on Faith and Order of the World Council of Churches has issued the annual leaflet for the 1960 Week of Prayer for Christian Unity which is observed each year from January 18-25. Designed to help local congregations come to a fresh understanding of themselves in terms of Christian unity, the leaflet contains meditations and prayers for eight days based on 1 Corinthians 12: 27-28.

The prayer leaflet is available from the United States Conference of the World Council of Churches, 156 Fifth Avenue, New York 10, New York. Price \$1.50 per hundred.

In Memoriam

The Rev. Dr. Marcus J. Birrell of Nashville, Tennessee, executive secretary of the Methodist Interboard Committee on Christian Vocations, died of a heart attack November 4 while attending the national Methodist Conference on Christian Education in Cincinnati. He was 47.

Dr. Birrell had headed the Christian vocations committee for two years. Before that, he was for ten years president of Wesley College, Grand Forks, North Dakota. From 1941 to 1944, he was a staff member of the youth department of the Methodist Board of Education. Survivors include his widow and four children.

Miss Martha Ellen Pyle, age 94, retired missionary to China, died in Kansas City, Missouri, November 10, 1959.

Born in Hampshire County, West Virginia, October 13, 1865, she moved at five years of age to St. Clair County, Missouri, and was educated at Morrisonville College, Missouri. She later studied at Scarritt College.

Before sailing to China in 1892, Miss Pyle taught school for several years, beginning when she was only sixteen. During her thirty-eight years as a missionary to China she was in educational work, serving for many years at McTyeire School, Shanghai, teaching the daughters of many eminent families, among them Madame Chiang Kai-shek. She also served as treasurer of the work in the China Mission.

During her latter years as a missionary Miss Pyle made a particularly outstanding contribution through her work with the Christian Literature Society of China.

After her retirement in 1931 she lived in Kansas City where she was a member of the Central Methodist Church. For the past nine years she had been a patient in a nursing home.

Miss Norma Bell Craven, retired missionary to Malaya died October 25, 1959 in Superior, Wisconsin.

Born April 1, 1883 in Wausau, Wisconsin, she was educated in her native state, attending the State Normal School in Superior and Carroll Col-

lege, Waukesha. She taught school for five years before entering missionary service. On November 7, 1908, she sailed for Malaya under the Board of Foreign Missions, her first appointment being at Taiping.

In 1918, she went out under the auspices of the Woman's Foreign Missionary Society, and during her forty years of missionary service she filled the following educational appointments—Anglo-Chinese Girls' School, Penang; Lady Treacher Girls' School, Taiping; Methodist Girls' School, Raub; Methodist Girls' School, Kuantan; Afternoon School, Sitiawan; Anglo-Chinese Girls' School, Ipoh. She also served as superintendent of Winchell Home, Penang; Crandon Home, Taiping; Holt Hall, Kuala Lumpur and Boarding School, Sitiawan. She did evangelistic work in Kedah, Penang, Taiping, Ipoh, Sitiawan and Raub.

Because of war conditions Miss Craven was evacuated January 31, 1942 from Singapore, traveling by Java and Australia, and arriving in the United States in April of that year. Until her return to Malaya in 1947, she served at Pittman Community Center, Sevierville, Tennessee and the Vashti School, Thomasville, Georgia.

When Her Majesty Queen Elizabeth II gave out honors for her first birthday as queen in 1952, she paid a distinct honor to Miss Craven, an American missionary, by making her an Honorary Member of the Most Excellent Order of the British Empire, for her outstanding work among the Malayan women. Accounts of her bravery during an uprising near her post in Malaya at the time of the Japanese invasion in World War II had reached the ears of the Queen.

Friends on two continents will remember Miss Craven as an intrepid pioneer both in evangelistic and educational work among women. She achieved a place of leadership in the Malayan Conference, serving on a number of important committees.

After her retirement in 1955, she made her home in Superior, Wisconsin but was in constant demand as a speaker, interpreting the mission of the church with the same devotion and enthusiasm that characterized her entire career.

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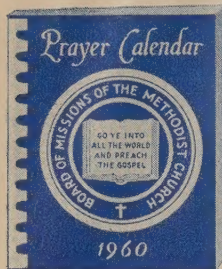
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OF SPECIAL INTEREST



Prayer Calendar, 1960. The *Prayer Calendar* serves the entire Board of Missions—the Woman's Division of Christian Service, the Division of World Missions, and the Division of National Missions. Each project and worker is listed for special prayer during the year. Missionaries and deaconesses are remembered on their birthdays and their names and addresses are listed in the back of the *Prayer*

Calendar. Use for daily devotions, special birthday observances, and for study class worship. 60 cents each; 3 for \$1.50.

Christ and Our Freedoms. By Bishop Lloyd Wicke. A provocative discussion of the relationship of Christ to our freedoms. Excellent for Lenten reading. Single copy, 15 cents; 25 to 50 copies, 10 cents each.

Five Issues in Search of Discussion. A series of five plays which are simple and clever to present. The subjects are: (1) Racial Fellowship; (2) The Refugee Year; (3) Discussion of Various Services of the United Nations; (4) Employed Women and the Church; (5) The Housing Situation in a Neighborhood of Changing Status. The subject material is splendid, stage setting simple and suggested as theater in the round. Discussion time is stimulated by presentations. 35 cents.

APPROVED STUDIES 1959-1960

Theme: *Africa*

The Way in Africa. By George Wayland Carpenter. \$1.50.

Africa Disturbed. By Emory and Myrta Ross. \$1.95.
Adult Guide on Africa. By Edwin F. Tewksbury. 50 cents.

Supplementary Material:

Comes the Dawn. By Eunice Dodge. Booklet on the work of The Methodist Church in Africa South of the Sahara. 65 cents.

Theme: *The Church's Mission in Town and Country.*

People, Land, and Churches. By Rockwell C. Smith. \$1.50.

On Good Soil. By Wilfred Bockelman. \$1.50.

Adult Guide on the Church's Mission in Town and Country. By Richard Belcher. 50 cents.

Theme: *The Gospel of Luke.*

Luke's Portrait of Christ. By Charles M. Laymon. 75 cents.

Gospel of Luke. 5 cents.

The Good News (Gospel of Luke—illustrated). 10 cents.

Guide on Luke's Portrait of Christ. By Daisy Dozier. 35 cents.

WORLD DAY OF PRAYER

FRIDAY, MARCH 4, 1960

Theme: *"Labourers Together With God"*

Worship Service. 5 cents each; 100 for \$4.00.

Call to Prayer and Project Folder. (Sold only by the hundred.) 100 for 50 cents.

Children's Service. 5 cents; 100 for \$4.00.

Guide for Leaders. 15 cents.

Report Blanks and Offering Envelope. One of each with each quantity order. Free.

Poster. 15 cents.

Dramatic Presentation, *Friends Across Frontiers.* Twelve copies recommended for production. 15 cents each.

Basic Packet. Contains one of each of the seven preceding items. 50 cents.

The Gift of Prayer. Devotional booklet about World Day of Prayer projects. 40 cents each.

The Glorious Liberty. A guide on the relation of freedom to the Christian faith. 35 cents.

World Day of Prayer Emblem Seals. Sold only in sheets. Sheet of 30 seals, 15 cents; 10 or more sheets, 10 cents per sheet.

World Day of Prayer Map. In five colors; 17 by 22 inches. 25 cents.

Orders for the above material cannot be filled after February 19, 1960. Please make out your order carefully; material sent as ordered cannot be returned for credit.

Supplementary Material:

The Choice. By Jane Stewart. Playlet on *Luke's Portrait of Christ*. 25 cents.

Theme: *The Role of the United Nations in World Affairs.*

Contemporary Man and the United Nations. Compiled by Dorothy McConnell and Margaret R. Bender. 75 cents.

A Guide on Contemporary Man and the United Nations. 35 cents.

A Christian's Primer of the United Nations. 35 cents; 3 for \$1.00.

A Christian's Primer of Human Rights. 35 cents; 3 for \$1.00.

A Christian's Primer of Technical Assistance and Land Reform. 35 cents; 3 for \$1.00.

A Christian's Primer of the United Nations and Africa. 35 cents; 3 for \$1.00.

U. N. Poster: Organization of the United Nations. Revised. In three colors. 35 cents.

Your United Nations Worked for Peace in 1958-59. Free.

Church-wide Study.

The Church and Medical Missions. By Dorothy and Harold Brewster. 75 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above may be sent to your nearest address—

Literature Headquarters: 7820 Reading Road, Cincinnati 37, Ohio

Distributing Office: 33 McAllister Street, San Francisco 2, California

The retail stores of The Methodist Publishing House, with the exception of San Francisco, also sell the literature of the Woman's Division of Christian Service.